MYSTERY OF . . .
THE GOLDEN CLOTH

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OF

THE GOLDEN CLOTH

OR

THE RIVEN VEIL

BY

JASPER SEASTON HUGHES

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MYSTERY OF THE GOLDEN CLOTH

OR

THE RIVEN VEIL

By JASPER SEASTON HUGHES.

AN EXPERIENCE.

Upon the living room table in my father's house had lain from my earliest recollections an ancient writing, about which the most fascinating traditions had gathered. It came to be known as the Golden Cloth or Cloth of Gold, and into its fibers were wrought and interpreted certain promises that to its possessor some day would come a great reward. This strange writing was an heirloom to my father as it had been to his father and so on back from father to son from a period beyond the point we were able to trace our family tree. Just why it had been so closely preserved and so carefully handed down was never very rationally accounted for.

In my father's day it was sometimes referred to as the "Rosetta," meaning the famous Rosetta stone, because it resembled it in having the appearance of having been written in highly pictorial language, and also because it implied a possibility that the mystery it held should some day be revealed and so prove to be a key to a treasure-house of knowledge far more valuable even than that. The characters bore unmistakable marks of antiquity and of an oriental origin. It differed from

the Rosetta stone in being written upon parchment instead of engraved in stone, and the figures employed nearly all the wonders in nature, were worked in relief upon its face and cunningly made of the same threads, or strands, that composed the fabric like a Damasque or an Arabesque. Though the language seemed to convey one and the same message, the unique arrangement had led into confusion all who had attempted its interpretation. This fact was supposed to render it impossible to be understood. The innumerable efforts of the great and learned who had carefully examined true copies of it had failed to give the key, and many concluded it was the work of some idle monk or ingenious person having no meaning of importance and but the carrying out of a mere fancy to dispose of idle time by weaving a trackless maze which no one might ever unravel, or if he should, would be ill rewarded for so great pains. But all agreed that, in view of so many failures, it was a great presumption for any one to attempt the secret. There grew around the Cloth therefore a veil of mist, of superstition, for its mysteries and a reverence for its antiquity as well as for a vague interest in the groups of characters themselves so strangely worked into it and spread over its surface.

This strange old book fell to me and was preserved with the same reverence, though not without certain mental questionings, as it had been in the hands of my ancestors through a long line, even jealously, though I could not tell the reason why. Being a little venturesome, I had once cherished the ambitious design of some day finding at least some part of its long hidden secret, and, being myself an unordained evangelist, I had even ventured a few years before to interest my listeners in its imagery who had all seen copies of the Cloth of Gold and had pondered its sibyllic oracles with wonder.

I had postponed the undertaking till I might feel less of awe, and might never have begun it again but for the saddest

possible calamity that befell me. Upon my lovely home, which I held in my heart to be the most perfect Eden since that one from which the four rivers went out long ago, there fell the shadow of the darkest cloud that ever lowered over a spot which perfect love had made happy from our bridal day. My dear Emily sank abruptly into the abysmal pit of melancholia from a previous life of continued cheerful health. My own bitterness of spirit became to me unbearable and, disqualified for the duties of life, I was compelled to seek some way to divert my thoughts from an agony too intense to be borne. But my efforts were entirely unavailing and, in whatever direction I sought diversion or oblivion from my sorrow it proved unavailing. I sought some sea great enough to drown my all consuming grief. After some months it came to me that on my table there lay a labyrinth of mystery no man had ever threaded and one where I might surely lose my burden and bury my grief. I determined to do so, remembering, however, that it was commonly believed that most, or many at least, had become insane in this venturous attempt, and a proverb had often been spoken that he who attempts to find the secret of the Cloth of Gold is either insane when he begins, or will be when he ends it. My distress assisted my usual venturesome disposition and urged me to the attempt.

The Cloth of Gold had always been kept within the lids of the old family Bible as in some way akin to it like the family record, or somewhat nearer, but considered as of doubtful right to be taken into the full credit of scripture truth; and as it never left its place folded in and bound with it, and as it closes with words of warning well suiting the close of the great book, I chose to regard it as inspired. As a vast body of tradition had gathered around the author of the work, of little value as affecting either the invention or the author of it, I intended that all claims for the character of both should rest upon

what I might find by searching the book itself. Here and there, on the original of which ours is but a translation, are to be found sayings in Greek showing all the marks of care and painstaking possible and bearing marks of literary value, but are meshed together in an order of hieroglyphic misrule to which neither the Rosetta stone nor any other relic of antiquity has yet furnished a parallel or the key to unlock.

A weird element of the Cloth is a sort of psalmody of an unearthly and supernal type as from the spell of some enchanted dreamer or transcendental philosopher singing a dirge over perished empires in which a sacramental host in white joins in acclamations of victory over earth and death and time. One thing of much importance to me was that all traditions agreed in saying that the author of this antique was an exile, and this strange mosaic which he composed contains the statement by the author himself that it was while there he wrought out the work. I said, soliloquizing, "Here is a man who can sympathize with me. He too was an exile, as I am, broken hearted and far from his sweet home once graced with the presence of Mary the mother of Jesus; and here in this far off island in solitude has found food for his mind and, may be, solace for his heart. For his sake I will study this fabric." Then, too, he was not a modern tobacco fiend, and did not read the daily papers for his mental diet nor engage in politics, and being an exile presumably for life, I will pledge my honor he will tell the truth and be good company, if he speaks, and that will be luxury enough for me, and, so help me, I will be his companion. If it prove a condescending choice, I alone hold the secret.

Near the beginning I find these words in well written Greek,

Μαχάριος ὁ ἀναγινώδχων, χαὶ οἱ ἀχούουτες τὸυ λόγου τῆς προφητείας, χαὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα ὁ γὰρ χαιρὸς ἐγγύς.

"Blessed is he who reads these words of teaching and they also who hear and keep the things written therein!" Well that looks a little like a book advertisement of the modern kind, but it is not. There may be very little in it, I know not, but the man is honest, and since this world is not worth a fig to me now my Emily languishes in deep delusion at the Sanitarium, and her love turned away from all she ever cherished, and as there is nothing else I can do, I will give good heed to this lone man and his strange work. I will listen to this strange old man as the lover listens to the lute. I will take the slightest clue to the secret of the soul of him who made this old fabric and wrote into it a charm that has outlived and has borne it above the ages in which all has perished except that which has some sort of merit. Let one banished man speak to another across eighteen centuries. Here am I, so speak on old exile! I am ready, I for one will listen. Give me one thread of light, or let me touch one string of thy harp, and I will follow it to the end, and not let go till I can feel thy soul throbs beat against mine own. No one else need know of our matter, but thy secret, if a solace to a sorrowing heart, shall be mine. I will follow thee, for I too, am out of fashion with my corrupt age as thou with thine. I will search for thy blessing as for hidden treasure, for now thy far away exile is not half so distant to me as the cold mercenary world of nothings and nobodies about me.

But, on second thought now, I am presumptuous. Great men have tried to disclose this secret. Scholars many have searched and toiled and have written glosses and have proposed such questions as they knew how to answer to save their credit with the multitude, and have themselves written "Caution" above the Golden Cloth—tacit confession of failure—caution to all not to be presumptuous to suppose any mortal mind can ever follow the threads inwrought by this old hermit of the Agean.

But whose affair is it if he and I can find company here? I will first have enough respect for our great learning to consult its oracles as to the direction in which I shall turn my inquiry. This I proceeded to do, and found that they all agreed he would indeed be a blessed and happy man who should ever read aright the secret of the Golden Cloth written by the exile. But I could not find any who claimed to enjoy the happiness he promised, though they all gave warning to the curious that suit at this oracle is vain. But it was a chilling and labyrinthian road to travel, to follow their vaporous comments, and so, tired and discouraged, I halted to rest. It then came to me that it was supposed by some that the writing in some way contained a prophetic construction; a forecast of coming times as the pyramids are said to contain in their construction a guide to ancient astronomy. So I fumbled over history a little, keeping one eye on the Cloth; but this was spiritless and without profit, and I found I had again wandered away from my old friend. It then occurred to me that I had often said in my "Telling Talks," which I call my lectures, that in all matters of conscience the first answer is best, while in all questions of judgment the last answer is safest, and said my heart, in soliloquy, you have told this old hermit exile that you believe in him and love him more than all the world. Now you and he have it out all alone. The prompting is true: That was my first thought, and I believe the best. I will do it. Then I again read his words of blessing, and this time I noticed the text in Greek did not say blessed is he who reads these words and then goes to the commentaries to find out what they mean. Ah, yes! I see. If I am to follow you I cannot run off after some one else nor care too much for their opinions—just we two. We are outcasts. Good. If he is an exile from home, he will speak of that and tell me the grief he bore and how he bore it and for what cause he was exiled

and what difference there may be between his day when a man was deported into exile on a solitary island where no loved face could be seen, and one doomed to remain at home and face the frown of the crowds that hate him for rebuking their sins. That, I will do; I will listen to him because he put into his apocalypse that which kept it from oblivion. That there is some kind of reason about it, is manifest, or it could not have survived, and this reason, if I can but find it, may be the goal richer than hidden treasure or any last will and testament of chattels. I approach it with a hungering heart and a freedom of inquiry new to my experience, and in which I feel more advancement, working on the lower plane of personal quest for sympathy than as critic or scholar for attainment.

It was soon to be seen that the theme of his story was not at all about his own affairs, as mine; not a dirge over a lost home, nor even a pining to return to his country, nor anything of the kind; nothing in common with what had driven me to seek shelter from sorrow's storm. And now I seemed to intrude upon one who had risen to the sublimest heights of rapture. He was absorbed and in ecstacy over another person whose company he may have sought, or for whose sake perchance he suffered exile. Neither home nor friends nor solitude had the least of his attention, but one who stood to him all and more than mortal could be to me. Now I have made a vulgar mistake in supposing this old hermit beneath my company. I am to envy him; he is above the reach and care of this world, triumphant. Ah! may be he has wrought the story of his Master in this book. But affecting for the moment that I knew nothing of what I might find, only imagining that I was coming for the first time to the study of the Golden Cloth, I yet knew well he had a hero, but I will love him the more for that. Here he has inscribed his likeness and I will study him in the likenesses he draws of him, his hero, and mine, for

to him I gave my loyalty before I knew and loved Emily, and to whom I referred when I frankly told her at our engagement that she held the highest place in my heart any one could hold on earth, emphasizing the last two words. And though that first friend was removed from me further than the Agean, he was always imaged in my memory and my hope since my baptism in a stream near Clinton's Station. What if this Cloth of Gold prove a revelation of him in times to come? It so alleges in the opening. I am to look for "things to come to pass hereafter." So, turning away from the commentaries, I must accept only what I may find here alone with the Cloth in hand.

The wonderful imagery of animals on earth and about the throne, and rivers, seas, mountains, angels, demons, etc., seemed at first to obstruct my looking deeper into its mechanism as the figures on the wall divert our attention from the seams in the paper. But I will begin at the base. So I began to inspect the writing most leisurely. My earnest patient search convinced me I had done well in following my heart promptings rather than any fine theories or learned veneering. It became manifest that this work is not a fragment of some other work but a complete and finished fabric; all its seeming diverse and disconnected parts bearing definite and intelligible relations to some matter simple in its essence, but of enormous purport; and I did well in taking the exile at his promise that he should be a happy man who should read the words of prophecy written herein. Here I began to be strengthened in the soundness of my fixed purpose and to feel a rising hope of finding a place to lay down my unbearable burden, already begun to be experienced in part, and dismissing all my earlier impressions I will persist and follow again and again any clew that gives promise of progress.

First, then, I will carefully inspect the threads or strands

that seem to compose it. They are not very numerous. Here I take hold of a golden thread. It is precious as having passed through the fire in which I am myself so deeply tried. It rises, then sinks away into the fabric and disappears to rise again further on. I will follow it. But though I did follow, I found I had lost it a little later, and so had to go back and begin to follow again till I discovered, after several trials, that by some means I could not understand, I always lost my thread and could not tell how I lost it. Well, as I have nothing else to do, I will find where the trouble lies.

Thousands, it may be, have trod this path before me and I am but repeating their failures, and now I must give myself a reason why, and how, I lost my strand and was not able to tell how. That I will fathom. What is it that diverts my attention? What is this, this mystic labyrinth whose unseen mouth yawns and engulfs me at its threshold? What syren sings me off my course? I have at least discovered there is some mystery about its losing my attention and letting go my golden strand undiscerningly and finding myself off the course and gazing again upon the wilderness of confused imagery lost. Well, here is a bewitchment, and again I tried and failed, and so on, till I said there is no use; if I cannot follow one thread through the Cloth of Gold, I never can get another step. That is the least I can do, and that must be done first. I found later that it was the larger figures of different moral colors through which the threads passed and each time taking on the color of that figure of which it formed a part like an Arabesque of dazzling colors, that had absorbed me and spirited away my attention and my pursuit. So I sought, and later found a sort of familiarity with these figures that permitted me, after very many trials, to follow to its end at the further side, one of its threads. But what have I accomplished? I have simply followed one thread through to its end. Well, why could I

not do it the first time? What manner of bewitchery caught away my attention? I am curious. If the exile is simply some great artist lost in his art he is in his right place and proves himself already a most interesting person, for no other I ever knew could so completely phantom me out of my purpose to inspect his work. Well, then, he may be a master artist so great and original he has hidden his art, the secret of this golden mystery, at the very threshold, so that all men are caught away like himself into exile. But now, what about my thread of gold? Well I take it again and follow it to the end, and now I will mark its track so I can identify it by these antique figures on the face if I should chance to want to use it again. Well, there it goes now and it enters into the golden girdle with which the Son of Man is girdled and enters the shining chaplets of the elders around the throne who have on their crowns of gold, and there is gold in the hand of the angel in the temple swinging a golden censer and another angel who rides the cloud chariot has a golden crown and it ends up in the pavements of a blessed city at the other end whose streets are paved with gold.* Accident? Yes, of course, but still interesting. It seems to have started at the other end where gold is plentiful enough to make paving for the streets. It may be

*Now you must always be prepared to read Greek legends as you would trace threads through figures on a silken damask. The same thread runs through the web, but it makes part of different figures joined with other colors you hardly recognize it; and in different lights it is dark or light. Thus the Greek fables blend and cross curiously in different directions till they knit themselves into an Arabesque where sometimes you can not tell black from purple nor blue from emerald, they being all the truer for this, for the truths of emotion they represent are interwoven in the same way but all the more difficult to read and to explain in any order.—Ruskin.

this means something of method that may justify my faith in the good sense of the author and my own resolve to follow him.

I will try another strand. Here is a white thread of which are the white head, and white hair, and white garments, etc. Again I realize the old trouble about holding on to my thread, for, in turning from one to the other side, I lose the clew to find it reappearing in new and seemingly unrelated combinations nearly impossible to carry out. But having followed it to the end, I try to mark the track so I can follow it again, if needed. My white thread finds its beginning in the white head and hair of "the Prince of the rulers of the earth," which are "white, white as wool and as white as snow," and it passes to the elders in white robes around the throne and it passes through the little gem stone which is white, and an angel reaper rides a white cloud, and a white horse with a victorious rider goes forth to conquer, a great white sea appears, and it ends up in a great white throne at the further end.

"Green," which is found to mean living, is followed in the same way, all its occurrences showing spiritual life. "Black," which means ignorance, is connected entirely with things opposed to the white and to the green even as night is opposed to day. Now I take the word "red" and follow it to the end to find its track marked by a red horse with a rider having a great sword to take away peace from the earth, and a sea of red blood, and a great red dragon, and a lake of red fire at last for the dire consignment of the wicked.

All this is something more than accident. Here, I said, is an accumulation of suggestive circumstances too great to be mere accident or coincidence. I begin to feel it is a little too familiar to call this man my brother, although he says plainly, "I, John, who also am your brother and companion in the tribulation and kingdom and patience of Jesus Christ!" If he can ever forgive me for my first patronizing approach and

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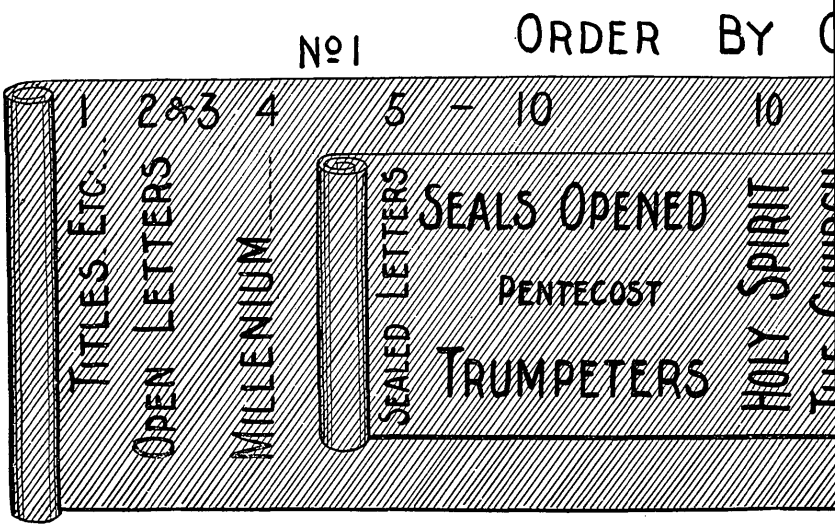
the mean thought that it was a condescension for me to leave all else to hear instruction from him, I will try to be a close listener to the end of his story.

I felt that I had here found the rudiments of a governing principle which might gather into one the seemingly broken and scattered fragments of a temple of a dream strewn across the plane of time into some kind of order or articulation.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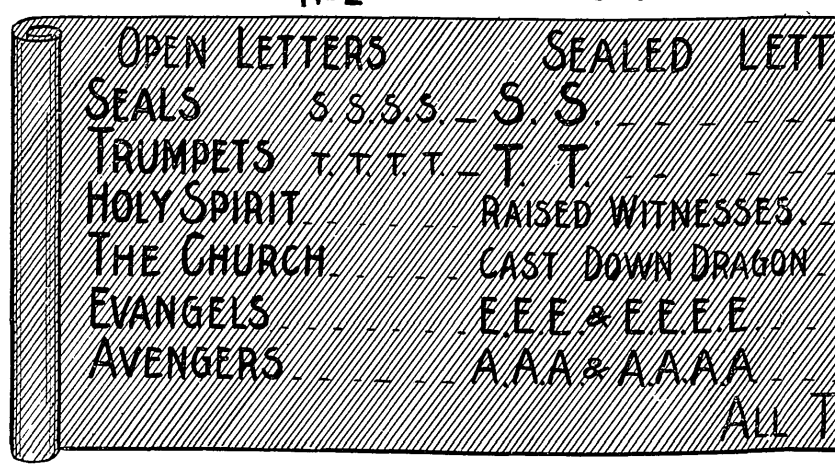
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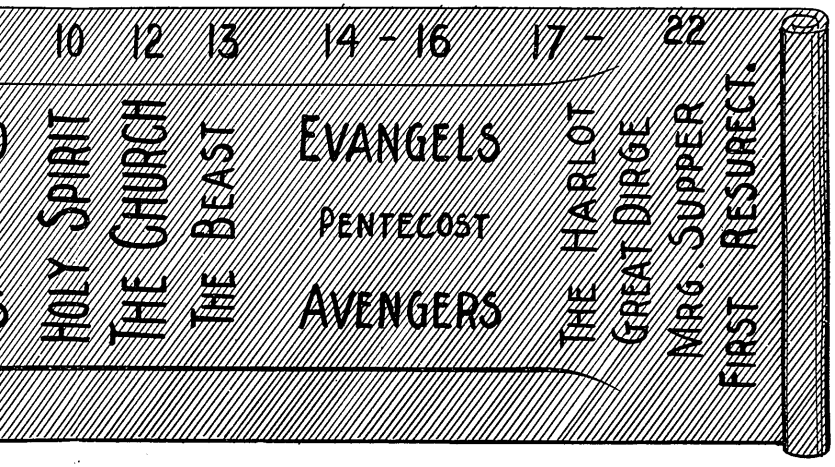

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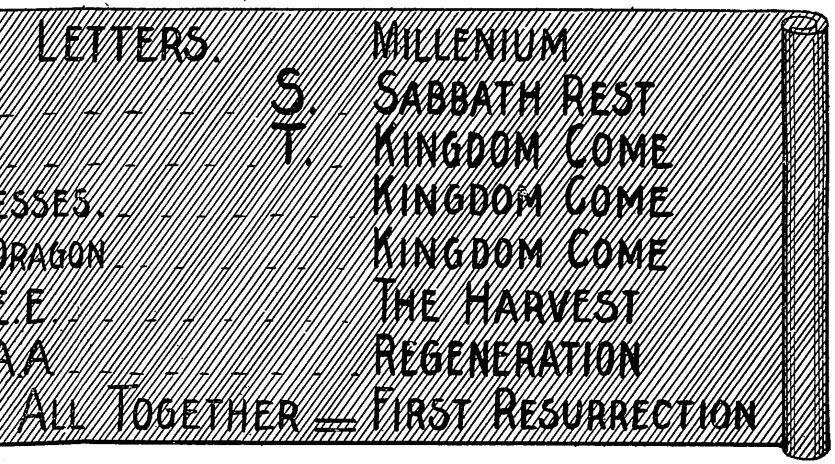

CHAPTER I.

Revelation I.

THE REVELATION OF JESUS CHRIST.

Here we drop our own allegory. It was but an echo of a thousand loftier strains which inspired it, a stepping stone to their approach. The singular genius of the Revelation has wakened a new song in the hearts of myriads by a melody whose rhythm they could not catch, but, drawn on by a charm as yet lacking intelligibility, have yearned for the joy of its light as the mariner on the troubled sea at night yearns for the break of day. Victor Hugo when he had himself become an exile, sat down to read with a new heart and fresh interest this wondrous book, and said, "In reading the poem of Patmos some one seems to push you from behind. The dread entrance, vaguely outlined, rouses mingled terror and longing."

How charmingly simple is this statement of its author, "I, John, your brother and companion in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos for the word of God and for the testimony of Jesus." Ah! where is this, your kingdom, solitary man? Did your king banish you into exile, or was it the other? It was for claiming to be the son of God that Christ was put to death and for daring to preach His resurrection that His apostles were persecuted, killed or exiled. Here is the last of them. In exile for the word of God and the testimony of Jesus here tranquil, on a rock mid tumultuous seas from that desolating storm which swept down upon the church in the time of that second Nero, here calm, confident and triumphant. It was the time

of the deepest trial to the young church. Titus, under the emperor Vespasian, had laid Jerusalem in the dust and had put out the smoke upon her altar forever. The church which had been in constant expectation of the return of her Lord was now quickened in the hope of His return; for whatever may have been explained as the cause of His delay He had, as it was understood, connected that coming with the desolation of Jerusalem and had said "this generation shall not pass away till all these things come to pass." Paul, who had written to the saints at Thessalonica to be not over distressed about their dead who had died while looking for the Lord's coming from heaven, which he and they both expected, said "we which are alive and remain till the coming of the Lord shall not precede them," was himself now dead about two years when Jerusalem fell. James had long ago been slain, and Peter had closed his ministry with a martyr's glory. The "pillar apostles" were dead except this one about whom Peter asked when he had been foretold of his own martyrdom—"what is it to thee if he tarry till I come." The vexing and fiery persecution of Nero was at a distance in the past. The desolation of Jerusalem raised a new agitation in the life and hope of the church. "The coming of the Lord," which Christ Himself had so closely connected with that event, quoting from the "prophet Daniel," led the Disciples to a new and profound study of Daniel's prophesy with a view to that coming, and, as we shall see, two of its great visions form the very framework on which this story is laid. In answer to the question "what shall be the sign of thy coming" He had cited the desolation of Jerusalem, and as that event stretched further and further behind them there was a growing lukewarmness, and spiritual decadence had begun as at Sardis and Laodicea.

The time of painful emergency had come and patience was on trial, when an explanation of his Lord's delay must be given,

for His living witnesses were now few. He had said "this generation shall not pass away till all these things be fulfilled." The mind of the exile is filled with a thousand wonderings in solitude when his Lord appeared to him with the Revelation. Till now the disciples had been gazing into heaven looking for His return "as ye saw Him ascend." They had been slow to learn that Christ must die and rise again from the dead, and though forewarned of it often, were disheartened at His death and returned to their nets and were unbelieving when told of His resurrection as of an idle tale and they stood gazing and amazed when He ascended out of their sight; and though He returned to them in power on the day of Pentecost they continued to gaze heavenward for His glorious appearing with His angels to possess His kingdom and to reign with themselves on thrones over Israel and the world. The suspense had become agonizing when John was exiled, for, in addition to the promise as they understood it that this generation should not pass away till all these things be fulfilled, there was a rumor current that John, the Bosom Disciple, should not die but should tarry till Christ should come as He Himself tells us.

The minds of the believers would grow slowly but surely amid these wondrous events. The crowning act was here to transpire. The succession of the wondrous events were the personal ministry of Christ, His death upon the cross, His resurrection to life, His ascension to glory the day of Pentecost and last His glorious appearance to John in Patmos. Great prophesies are given in times of great emergencies. The persecution of the infamous Nero was more to divert attention from himself, charged with the burning of Rome, than from any fear of the new sect, and it is doubtful if his persecution extended to any large degree into the provinces where this book was directed to be sent, but there was another Nero—Flavius

Domitius—whose aim was the extermination of the church from the earth, which the churches in all the provinces where John's later life was spent, must have sorely felt.

The emperor Domitioon carried heathenism to its climax. Till now the church, so dear to the heart of the exile, had not seen heathenism in its direst form.

Domition was the twelfth of the Roman Cæsars. He not only caused himself to be worshipped as a god, but was the first to cause himself to be placed upon the legal papers as "the Lord God Domitius." He had himself deified in the public documents and thus while living assumed honors which had formerly been allowed only to the dead; and so cancels a hitherto distinction.

In the isle of Patmos is an exile whom Domition has banished and to him his risen Lord comes back and addresses him to explain the promise of His coming and these mysterious words, "what is it to thee if he tarry till I come."

Here is the climax of sin met by the climax of revelation. To this lone survivor who tells us four times his name is John and now near the close of his life, Christ appears and says to him, "I am He that was dead and behold I am alive forever more and have the keys of death and of Hades." "I am Jesus Christ, the faithful witness, the first born from the dead, the ruler of the kings of the earth." "He that loved us and loosed us from our sins by His own blood and made us to be a kingdom, to be priests unto God and His Father." The exile says, "I was in the spirit on the Lord's Day and I heard behind me a great voice as of a trumpet saying, 'what thou seest write in a book and send it to the seven churches.'" There, serene where the storm had driven him; a book is to be written. This is our order for the woven mystery. It is the revelation from God. How intensely the circumstances incite our quest for its secret! The first chapter seems a title page with the

spiritual and official portrait of the hero arrayed in the mystic emblems of spiritual royalty to wage a spiritual warfare. In this chapter he is five times called Jesus Christ, but never again so named till the mystery is finished. Here is a suggestion of design, of mystery. The area of the maze enlarges.

"And I turned to see the voice which spake with me and being turned I saw seven golden candlesticks and in the midst of them one like to the Son of Man clothed with a garment down to the foot and girt about the breast with a golden girdle and his head and his hair were white, white as wool, white as snow, and his eyes were as a flame of fire, and his feet like unto burnished brass as if it had been refined in a furnace, and his voice as the voice of many waters, and he had in his right hand his seven stars and out of his mouth proceeded a sharp two edged sword, and his countenance was as the sun shineth in his strength." Ah! He who once sank under a Roman cross and the jeers of a sinning world, pressed by the mob, has come again, now victorious, first born from the dead, made alive forevermore, now from heaven most glorious whence He ascended in a cloud, now the leader of the deathless race to follow. He is come! Now with a great voice as of a trumpet He declares His authority louder than in Herod's court when He stood before His own sinful nation and declared Himself the Son of God and King of the Jews. What speaks this for them alas! and for all His enemies? For such professions He was arrested, tried, sentenced and put to death under the world-wide Roman rule, betrayed by His own people, forsaken by His disciples. To the Jews who hated Him He had said, "I am the Son of God;" to Herod's court that feared Him, "I am the King of the Jews," and to His disciples who forsook Him, "I am the Christ." Above His cross was written in three languages the mock inscription, "This Is Jesus, the King of the

Jews," the irony to the Roman officers, the doom to the Jews' nation, and the ensign of salvation to the just.

On one side that act expressed the world's judgment on all true reformers, and on the other, the love and tribulation and patience of the saints illustrated by the exile himself. To all, such death or exile may come, but denial never. "For of a truth against the Lord and against His annointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together to do whatsoever thy hand and thy council determined before to be done." The world took up arms against Him, for it knew Him not. He was despised and rejected. They crucified Him, and bribed the soldiers to deny His resurrection; they killed His chosen stars for preaching it, and had now banished John, the last, into exile doomed to solitude, despised and rejected of men like his Master.

But of such situations God is most mindful. It was to Moses in the lonely mountain of Midian, a refugee from the brick yards of Egyptian serfdom and an exile from home and kindred, that God appeared in the burning bush and commissioned him a deliverer of His oppressed children. To Noah, and to Abraham, when they had estranged themselves from their kindred by their loftier righteousness, God appeared, saving the one by the ark from the watery wastes to begin a new world, and the other by leading him from the altars of idolatry into a far country, afterward to be made his own; and to Daniel while a captive in exile far removed from "the pleasant land" where the wailing singers "hung their harps upon the willows and wept when they remembered Jerusalem," there God revealed His purposes concerning all ages. So to John in solitude among the rocky cliffs of far away Patmos whence persecution had driven him, God appears in the person of His Son with the last Revelation of God to man till "He come with clouds and every eye shall see Him." "I was in the isle that

is called Patmos for the word of God and for the testimony of Jesus." This is his short story that he had borne testimony for Jesus. That he could not do with impunity. That was a denial of this world's right to rule. It was for claiming the right to be king that Christ was slain, and that John, His servant, was banished. He had flung back the lie in the face of this accusing world by testifying to "that which we have heard and which we have seen with our eyes, and have handled with our hands of the Word of Life which we declare unto you." The sinful powers that slew his Lord remain sinful and brutish and unrelenting as when Herod and Pontius Pilate and the Gentiles and the Jews forgot their mutual hatreds for one hour in their greater common hatred of the Christ. Ah! they are met again, the crucified and the exile, face to face, far from the stormy scenes of Calvary. "What is it to thee if he tarry till I come?" John is in the flesh but he says, "I was in the spirit." His Lord is in glory but now also here present with him, near enough to be seen, to hear him, to touch him.

"Lord, and what shall this man do?" inquired Peter, who, seeing that disciple follow who had before leaned on Jesus' breast at supper. Now Jesus had said to Peter, "If I will that he tarry till I come, what is that to thee?" And that saying went abroad among the disciples that that disciple should not die. That tradition has floated on down the stream of time, and may still be heard till this day among the folk-lore of Europe where the reappearance of "Prester Yahonnes," as he is called, from some long sequestration on the earth, is thought to be as imminent as the reappearance of his Master from the skies. But here, so sure as love is faithful to its promise, he does come to John, the exile. "I was in the spirit on the Lord's Day and heard behind me the voice of a trumpet, and having turned I saw seven golden candlesticks, and

in the midst of them one like to the Son of Man clothed with a garment down to the foot and girt about the breast with a golden girdle." The mob of world powers has made a failure. He is not dead, but alive and manifest here, and is now with the exile whom with his brother James He once named Boanerges—sons of thunder; but now creates him master scribe of the world and chief of prophetic seers, commands him to write in a book and to send it to the seven churches which are in Asia, at Ephesus, at Smyrna, at Pegamos, at Thyatira, at Sardis, at Philadelphia, and at Laodicea. The actual number of churches in the world was much greater than seven, and even in Asia Minor, as we know, but these by some method of selection or of representation are called "The Seven Churches." This raises the question whether there is not here a lowering, or annulling of numeral values to meet the higher purpose of some unusual narration? It deeply challenges our attention. In the same sentence he calls the one spirit of God "the seven spirits which are before His throne." Here is numeral excess. It is enigmatical. As we know the spirit of God to be one by the positive teaching of scripture, we here strangely find it raised to a new mystical value in seven. Some occult but high purpose must lie under the adding a plural and multiple value to what we have so well fixed as an unit. If by the seven spirits the one spirit is meant, then we have a cancellation of numerical value, and a mystic value in seven that supersedes it, a spiritual meaning, a sign that shall give to the factors of the narration he is about to give, a value and power suited to the higher purpose of Him "who spoke as never man spoke." Here is a hint we shall read on a higher plane.

But beside the seven spirits, which express all spirit, and the seven churches, which express all churches, we have the seven stars as though they expressed the full spiritual firmament. He holds the seven stars in His right hand. What vast

suggestion may be contained in this manner of speech! It is written here into his salutation—"Grace to you and peace from Him which Is and which Was and which Is To Come; and from the seven spirits which are before His throne, and from Jesus Christ, etc." The salutation of God with full titles and of the seven spirits, and of the Christ bearing aloft in His right hand His seven stars, while He walks amid the seven golden candlesticks, which are His wondrous seven churches. A new value by the process of some spiritual algebra is here expressed, waiting the unknown factors to round out its mighty import. By the same wondrous process we observe with amazement the breaking up of the unity of the Almighty name. To Abraham God said, "I am the Almighty;" to Moses He said, "Tell Pharaoh I am that I am," verb of ever being; but here by an act of transcendant audacity if not of authority, the name of Deity is boldly broken into three words of time and of spiritual utility, and of lofty import by new magnitudes of purpose for the vast theme of the book which the exile is commanded to write. "Grace to you and peace from Him which Is and Which Was and Which Is to Come." Time is here divided into three divine epochs by these new names of the Almighty. The full list of Almighty names is here given as expressing the totality of divine power. We see and identify God by all these great titles. "I am the Alpha and the Omega, saith the Lord God, which Is and which Was and which Is To Come, the Almighty." Such method of dividing time was never till now heard of. The same division of time is observed in the order given to John to write "the things that are, and the things thou sawest, and the things which shall come to pass hereafter." Here is a remarkable co-ordination of the division of time made more wonderful by the titles of the Christ who says, "I am the Alpha and the Omega, the first and the last, the beginning and the end." This writing is to cover

the field of time, past, present and future. Such words lift the heart to heights hitherto unknown, to tell the story of the hero as related to all time in the vast and awful imagery of heaven, earth, sea, etc.

It is "the revelation of Jesus Christ which God gave to Him to show to His servants; the gospel of Christ, by Christ." It chooses to recognize these things by its own transcendence of view. We must ascend in the spirit to receive it as John did. The things of the present, past and future are not to be taken as things in general, but things as they stand related to the Alpha and the Omega. Things the exile and his suffering brothers longed to know. So short a book as this, the limit of a single vision, must view the onwardness of all ages by some very abridged method. It must deal with essences, not with externals, and with conditions, not places, with principles, not persons.

There is in this story at least a chief personality, the hero, and John, his revelator, but localities, externalities and lesser personalities are sunken from view, giving bolder relief to "the Alpha and the Omega," who gathers unto Himself the ends of time. There are three things to be noted in this salutation. 1. Never before nor after this one occurrence does the Holy Spirit hold a place between the names of the Father and the Christ. This imports a lesson by transposition. In this dispensation, the spirit did precede the announcement of the coronation of Christ on the pentecost succeeding His ascension, and this transposition of the usual order points to that fact. 2. Never before was the Spirit spoken of as "the seven spirits" or announced as being before the throne of God. 3. Never before was the name of God formally divided into three words of time —present, past and future, to show the epochs of Revelation time. What a daring liberty is this of transposition and of destroying numeral values that a higher order may be taken,

an order in which numbers shall be raised to a higher office than mere units of things. But in such an undertaking how may the past, the present and the future be contained and conveyed with mental distinction? That will require an extraordinary method, and here that method is employed.

THE THINGS THAT ARE.

1. The things that are, that is to say, the things that were then present and current at the time of the exile's vision, are expressed in the seven letters to the seven churches. These are seven open letters, as distinguished from a later sealed book which followed and was contained in seven sealed messages afterward called "the little book."

2. The open letters were addressed to seven actual churches at Ephesus, at Smyrna, at Pergamos, at Thyatira, etc.

3. They present the relations of things then present in the relation of the churches to the world and to God between which they stood as suffering witnesses and lights.

THE THINGS PAST.

The things past are rewritten in sign language or cryptic signals. This is therefore a double writing. The past supports the story of the future as shadow supports substance. It is represented as a book in the right hand of Him that sat upon the throne "written both within and on the back." The past thus becomes the divine prologue expressed in occult or cryptic signs as the basis of the divine apologue of the things of "the hereafter" told in allegory and symbol of the hero, the divine Logos. The substance of the past becomes shadow of things future. The things unknown and future are to be expressed by "the things that do appear." The future is by this

means shown to be an enlargement, or fulfillment of the past. They are thus written together and co-ordinate as parts of one great whole. We read it as we would read the writing on a palimpsest where we can trace the old dim letters lying under the new as a pattern, the new has followed but heightened in effect. Only by the clear recognition of the division of time into past, present and future, can we find ground that will support the subject matter. This is the division not of chronological, neither of logical, but of intensely Christological time, the division of sacred epochs.

The story must illustrate the thesis "I am the Alpha and the Omega, the ruler of the kings of the earth, who was in the beginning with the Father." We are to deal with Revelation time so fixed that even the name of the Almighty is broken into three divisions and made to yield to its purpose. John is told to "write the things which are and which thou sawest, and which shall come to pass hereafter," just as we have seen the spirit and the church, and the stars yield their numeral values to a new office they are to serve in illustrating the new magnitudes of spiritual commensuration in the purposes of the Almighty. But it completes the assurance of the beginning and on-going and consummation of time to find, as we do, that the name of the Almighty undergoes a change with the end of Revelation time. In its earlier occurrences, i, 4-8 and 4-8, three times we read "Him that IS and WAS and IS TO COME." But at a point in the story where His coming is declared to have occurred, the future is dropped and we have only "HE that IS and WAS," xi, 17 and xvi, 5. By this mighty sign is the present and the future and the on-going of time signified and assured. He is the First and the Last and His is the story of all time. This is even further pledged by the uplifted hand of the angel of God when he swears that "when the seventh trumpet is about to sound, then is finished

all the promises which God made to His servants, the prophets," x, 7.

But these divisions of time receive subdivisions in the two major series, the Seals and the Trumpets, and are confirmed later, in other two series to be considered in their respective places in the field of vision yet before us. These are not to be argued, but only to be seen, for we are following a seer and not a logician. We shall not need the logical mind so much as the seeing heart. We are warned of some unusual method, and a blessing is offered to him that reads and keeps the words written therein. John says, "And when I saw Him I fell at His feet as one dead. And He laid His right hand upon me saying, 'fear not, I am the first and the last, and the Living One and I was dead and behold I am alive forevermore and have the keys of death and Hades. Write therefore the things which thou sawest and the things which are and the things which shall come to pass hereafter.'"

The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks. The seven stars are the angels of the seven churches and the seven candlesticks are the seven churches.

This closes for the present the words of Christ's direct commission to John. He will next speak to His churches. His explanation of the mystery of the seven stars leaves us still wondering, no nearer an understanding than when He called those angels only stars. What other names have they besides "stars" and "angels?" That we shall presently see. Himself He clearly reveals. "I am He that was dead and behold I am alive forevermore." He that loved us and washed us from our sins in His own blood and made us to be a kingdom and to be priests unto our God. His enemies once cast lots for His garment, but now He is clothed in a white garment down to the foot and girt about the loins with a golden girdle they

cannot touch. His head and hair once flecked with blood are now fleecy as triple white, "white as wool and as white as snow." His eyes once dim with tears are like flames of fire, and his feet that trod the wine-press of man's wrath alone, now gleam like molten brass in the furnace. Like a lamb dumb before his shearer, He opened not His mouth before His accusers, but now there proceeds out of His mouth a sharp two-edged sword with which to smite the nations; and His voice, once but a monotone, is now like the sound of many waters. There He is walking in the midst of the golden candlesticks, the churches here in this world, and holds aloft in His right hand His stars to whom He said, "No man shall be able to pluck you out of my hand," and here the last and lone star in Patmos says, "And He laid His right hand upon me and said 'fear not.'" How close are the candlesticks, the stars and the lamp-keeper! We have to keep the parts intelligible. He walks in the midst and holds His stars in His right hand. Localities are effaced as if heaven and earth were annexed without a seam or line to mark. John is in the spirit, and yet in Patmos; Christ is walking in the midst of the churches, which are here in the earth in seven cities, and yet in sight and in hearing and in touch of John. It is vision, it is a mystery; we cannot divide between the things known by sense, and the things known by faith. The groundling may not see. The lines between the sensible and the spiritual are absent. Here are seven cities of Asia and Patmos named, but beyond these, and the name of John we shall not find again, either a place or a personality named. But we will keep a close watch upon Christ and His associate powers, the seven stars, the seven spirits, and the seven churches which are so closely related to Him. Christ's number alone has not yet changed. The Almighty name is given in three; the Spirit, and the Church and the Apostles are all in sevens. Neither time nor death separates Christ from His

apostles and churches. We shall meet with his proper name no more till the mystery be ended, and never again with His apostles only as they can be seen through new symbol names that express their relations to Him. To them He said "Lo, I am with you alway to the end of the world." We are now to note well that Christ has explained to us three mysteries: The one spirit as seven spirits before His throne, the seven candlesticks are the seven churches, and the seven stars which are the seven angels to the seven churches are the Apostles.

SYMBOL SYNONYMS.

The Revelation: To show; to signify; the open door; to break seals; to sound trumpets; to hold the book open; voice of seven thunders; to seal not up; to eat the book.

Alpha and Omega: The Lord God, which is and which was and which is to come; the Almighty.

Jesus Christ: The faithful witness; first born of the dead; Ruler of the kings of the earth; the beginning of the creation of God; the Alpha and Omega; bright morning star; root of David; Lion of tribe of Judah; Michael; ascending angel, etc.

The Holy Spirit: Seven spirits before His throne; seven advocates of seven letters; seven lamps of fire; seven horns and seven eyes; seal of living God; breath of life from God; fire in judgments; fire blending with sea.

Seven Churches: Candlesticks; lamps of fire; seven horns and seven eyes; the great multitude no man can number; the Holy City; Beloved City; the temple; the tabernacle; holy woman; Mount Zion; the bride; the Lamb's wife; the virgin; marriage supper of the Lamb; camp of the saints; the first resurrection; the kingdom of heaven; the New Jerusalem.

Seven Stars: Seven angels to the churches; the apostles; seven trumpeters; seven voices of thunder; seven bowls of wrath; the elders.

CHAPTER II.

Revelation II and III.

THE LETTER WRITER.

Here in the beautiful letters we meet with things highly structural and orderly. Here are seven letters written to seven churches in seven actual cities in Asia Minor representing their conditions at that time in the deepest realism. They are addressed in care of seven angel carriers, and are plead by seven spirits advocate, and, strangely indeed, are written by seven writers. These recurrences of seven and their application to things known to have different numeral values raises the number seven again into some mystic, some spiritual import. The one spirit raised to seven, the many churches and the twelve apostles, called stars and angels, lowered to seven; and now we have also the Christ raised to seven. He avoids naming himself by his usual titles, but impersonates regal and priestly offices. A transcendent note of lofty import is signified by this bringing together of heavenly offices to a common or equivalent sign. Christ loses the unit of His personality and becomes for the time seven authors by seven times impersonating Himself mystically and functionally in seven wondrous writings.

There is some hidden purpose which compels these numerals to break from their common and known value to carry forward the new and exalted theme. Christ and His apostles and His churches and the Spirit have found their common sign in the symbol seven. These are the heavenly powers in conflict with the powers of sin. Of the series or categories coming in

the sign of seven we have five that are primary and all the others are secondary.

The primary are The Seven Letters, the Seven Seals and the Seven Evangels, the Seven Trumpets and the Seven Avengers.

The seven letters show seven authors, seven angels, seven spirits, seven candlesticks, seven warnings, seven promises, etc.

The seven Seals have seven openings, and He that opens them has seven horns and seven eyes "which are the seven spirits of God sent out into all the earth," and the seven Evangels which supplement the Seals, as negative to positive also having seven parts acted. The seven Trumpets have seven soundings, and the Avengers have also seven supplementary and negative parts to these.

The secondary, or complementary sevens are such as the seven blessings, the seven ascriptions of praise, seven warnings, seven promises, etc. Reference to a Bible concordance will astonish any one who had never noticed that in addition to all the series of seven parts, there are so many words that occur just seven times, or some multiple of seven times in the book. Such words as "altar," "blessed," "Christ," "earthquake," "white," "king," "holy," "Jesus," "patience," "worthy," "reign," "star," "Lord," "nations," "cloud," "saints," "come quickly," "God," "prophesy," "miracle," "candlestick," etc.

No one can help feeling deeply that upon some principle hitherto undiscerned, the work is in a high degree structural, regular and orderly. But how does it articulate? A world of wasted labor has been spent in trying to arrange it on our chronology by a wild and impalpable guessing on historical parallelisms. We find in these letters Christ and His associates in the most interesting positions and transpositions; the Christ, His apostles, His Spirits and His churches. How divinely He varies His impersonations. "These things saith He that hath the seven stars in His right hand, He that walketh in the midst

of the seven golden candlesticks." "These things saith the first and the last which was dead and lived again." "These things saith the Son of God who hath His eyes like a flame of fire and His feet like unto burnished brass, etc." But observe he addresses the apostles all in stereotyped phrase. "To the angel of the church at Ephesus." "To the angel of the church at Smyrna, etc." The spirit also speaks seven times in stereotyped but imploring words to the individual members, saying, "Let him that hath an ear hear what the spirit saith to the churches." But the inspiring promises with which they close like the impersonal signatures at the opening, are variant, changing with each letter by functional autographs, thus, "To him that overcometh to him will I give to eat of the tree of life." "To him that overcometh shall not be hurt of the second death." "To him that overcometh I will give to eat of the hidden manna, etc."

The diversifying of these parts belongs to its unique and charming method. Christ's supremacy stands forth by these pleasing distinctions. He is author and finisher. The apostles are addressed as the angels in form without personal or functional distinction as simply bearers of the messages, and the Spirit does not vary His words of warning. The churches are different in their several conditions, and while each preserves its own autonomy, they yet show that they were regarded in these letters as a part of a larger design. The failure to see that. Christ and His apostles were brought within the signal meaning of seven, as well as the Spirit and the Church, has impeded successful inquiry hitherto. This is the solvent fact at the opening. We easily recognize the Christ by His nom de plumes, but while His proper name, Jesus, occurs five times, and the name Christ three times in the first chapter, they do not occur again till the end of the Seals and Trumpets, xi, 15. The one Christ has become seven authors, etc., and the one

Spirit the seven spirits of God, and the seven churches and seven apostles find their common symbol in seven—not now a numeral value as expressing tribal headships, but as a new spiritual genesis, as members of the commonwealth of heaven. To His apostles Christ had said, "Lo, I am with you alway to the end of the world." "No man shall be able to pluck you out of my hand." They were His chosen stars kept in His Father's name while He was with them, but now in the apotheosis of Apocalyptic vision, they appear in function only, and in form—stars in His right hand when He walks in the midst of the golden candlesticks, and carriers, bearing the letters to the seven churches when He writes, in the same mystic sense that He is Himself walking in their midst. We shall soon follow them again where they will hold the same analogous relations to Him in the Seals opening of the greater sealed message to follow, and so on to the end they will keep their unchanging relation as His cabinet of administration. As they bore the Gospel of love at the first, as His ambassadors so they continue to supplement His ministry to the world in the things to be hereafter, though neither He nor they are bodily present. They are in His hand and bear the letters and publish the broken seals, etc., in future just as they bore the oral message in their persons while on earth. Their commission is universal and perpetual, but only mystical and functional, and not personal henceforth. His apostles, His churches and the spirits are the heavenly forces associate with Him about this story. It must be well noted how firmly their separate but correspondent parts are stamped upon these letters. All the initial parts are Christ's. He is the protagonist, both the Alpha and the Omega, the author and finisher. He alone differentiates His titles, His parts and His promises, the others are uniform as yet in their respective functions, but we shall presently see them acting separately. The apostles have lost their old tribal num-

ber twelve, and have lost their personalities in their common relation to Him, their office only to remain through all changes as the Revelation proceeds.

Both as stars in His right hand, and as letter carriers, and in one other instance presently to appear, the apostles are undifferentiated and impersonal, and perform the same part. The sinking of their personalities from sight raises to view the office of their Master and shows their subordination. These apostles, called stars and angels to the churches, etc., act a common part without blame or praise or other reference to any personal part they may have taken in the sins of the churches which He reproves. If they had been in militant relations with these churches as shepherds responsible for their spiritual condition, they could not have escaped a word of warning for their part in these delinquencies; but they are entirely passive and ministerial and mystic. It is only in form, and they continue their relations to Christ as though they were still alive and active just as Christ is represented as alive and here walking in the midst of the churches on earth and laying His hand upon the trusting exile.

The revelator here effaces all minor distinctions, and so raises the glory of his hero. The Christ unites with Himself all the heavenly powers to carry on His work of conquest. His title, "Alpha and Omega," co-ordinates Him with creation and redemption as John had already done in his gospel. He is here in these letters first called the "Beginning of the creation of God," iii, 14. Now creation that was begun with the view to human redemption, was expressed in seven days. Whether these were periods of time or days of vision of time by Moses, they here meet the higher office of being symbolic days. There are seven days of creation, and creation was made for man. It was with a view to the redemption in Christ that God said "Behold I create all things new," xxi, 5. He is both Alpha

and Omega, the Beginning and the End. He is the new Creator. He completes in spirit what material creation had in view. That creation was but a prophecy of the spiritual. Christ "was slain before the foundation of the world," xiii, 8. "In the beginning was the word and the word was with God and the word was God. By Him were all things made, and without Him was nothing made." Now as that first creation was expressed in seven days, He who comes wearing the names of all power and authority in heaven and in earth, comes in the symbol seven—creation's number. Not only has it the content of creation, but also of its prophecy and is the greater outcome and fullness of redemption. Seven is therefore the signature in which this great psalm is written. It unites Christ with creation and all creative power, and prophesies its glorious consummation. With Him are associated, in carrying forth the emprise of His kingdom, His apostles in form, but His saints in fact, who represent His mission to the Kingdoms of men. His saints are in full co-ordination with Him. Their names are written in His book "who was slain for them before the foundation of the world." Hence, His number and the number of all that pertains to Him is seven—the sign of creation and redemption; and in this sign all the heavenly powers are written. Christ and the spirit raised to seven, and the apostles and the churches lowered to seven. There they form a mystic, a spiritual equation by the use of which the new magnitudes of the wondrous story is to be expressed about the newly risen king who is to proceed against the enemy. Seven is the unit of heavenly power. The apostles, the Spirit and the saints are the factors, and they are to act both a common part as in these letters, and also their several parts in the great drama that is to unroll to our vision. Each factor represents the totality of the divine commission. Upon the form and upon the credit of the first creation, by a methodical transcendental and

mystic discourse Christ appears as seven authors in these seven letters with seven spirits advocate, seven apostolic stars, and seven golden churches, the sum total of the heavenly forces in action to complete the work and design of creation. The material creation is here subordinate to the spiritual and serves as the pattern or form for its expression. Hence we have a double writing. We have a superscription and under it a subscription, a dim occult sign writing, we call the

GREAT CRYPTOGRAPH.

The Revelation is written double. It is underlaid by a cryptogramic system. John is told to "write the things which are and the things thou sawest—past, and the things which shall come to pass hereafter." The writing of the past and the future in one message is like a dead tree covered with a living vine. The tree is not seen, but is discerned by its form, and the vine which is open to the sight has a form not its own, and so is a mystery. The tree is dead and cryptic, but imparts its form to the living vine, so that we see the vine and discern the tree at the same moment and can meditate their mutual relations and dependence. This is not only a double writing as to time past and future, but it is a septenary as to division of work as the seven days of creation given by Moses. This is the base of its spiritual genesis and eschatology, and so governs its greater articulation. Creation is the tree on which the living vine of the future was and is laid. All the series of seven reassert Creation, and prophesy its spiritual perfection in the signal seven. The living pregnant future is written upon the obsolete past; prediction is based on fact; "things which shall come to pass hereafter" are given upon the form and credit of things that were, and that remain to testify their verity; things unknown are to be seen in the light of "the things that do appear."

This identification of design entirely passes the line of conjecture when we come to see that the Almighty's labors, given to the Alpha and the Omega in the opening of the seven Seals, is patterned exactly on the seven days of creation. The six labor Seals, which no one but He was able to break, are followed by a seventh, which is a sabbath rest. "And when He had opened the seventh Seal there was silence in heaven for about the space of half an hour." Creation is the fact and form and prophecy upon which "the new heavens and the new earth" are foretold, and the Alpha and the Omega, the First and the Last, the Beginning and the End, is Himself the New Creator, made higher than the heavens for carrying forward upon the prestige of all visible and created things, that Gospel begun at Jerusalem to be heralded forth till the old groaning creation shall find in Him its glorious consummation of peace, joy, and Sabbath rest. We cannot enter the study of these letters without these preparatory words.

It is here we take our first lesson in that synthetic continuity which marks the genius of the Golden Cloth. I know of no interpreter who has more than touched the border of its mighty current. It is a composite of time and of divine substance with Christ as vignette in bold relief. There is an entire absence of diffusion or trace of vagrancy, but instead a gathering together of vital spiritual truth which bears the mind and heart to the lofty conception of that story of the ages by a road logic cannot travel; by heights which man's words cannot reach; where the wing of faith only can scale its heights; where the joyful believer, seeing Him by a truer vision, may rest in hope. We must not only conceive deeply and broadly to compass the relations of our hero to all time as the field within which the fortunes of the race of man are written with him, but keep account of the divine offices in which and by which he is to act till the end. We are here at the fountain head

of streams which gather and swell and move onward till they flow a single crystal river to gladden the city of our God, the New Jerusalem.

THE DOUBLE WRITING.

We are told that John saw in the right hand of Him that sat on the throne a book written within and on the back, v, 1. We are to read a double writing. Every word shall be established by two witnesses, not in order to conceal, not to mystify, but to deepen, to unify the things past, present, and to come, into one; to establish the unity of God and the trinity and manifestation of His power by a double witness not to be gainsaid. Such wondrous purpose has the "Revelation of Jesus Christ which God gave to Him to show to His servants." We must expect some plan commensurate with these exalted purposes and far removed from the accidents of a dream. When God was about to give His Revelation to Israel, He said to Moses in the mount, "See thou make all things according to the pattern showed thee in the mount." In like manner the exile in Patmos is given a pattern according to which he weaves the cloth of divine verities wherein is contained in mystery the truth of the oncoming ages till all be finished. This pattern consists of the things that were, but rewritten or signified now in sign language. It is the essence and heart of sacred history clothed upon with a divine prescience of the future oncoming struggle. All that is past becomes shadow, the future alone is substance. All is to find its true meaning and fruition in this hope of "the things which must come to pass hereafter." This distinct dualism is sustained by profound analogies constantly to appear as we proceed.

These seven letters have a double authorship, Christ and the Spirit. "Let him that hath an ear hear what the spirit saith to the churches," is added to the impersonal authorship of each letter. The four living creatures around the throne are replete

with eyes, both within and without, iv, 8. The great series of Seals and Trumpets are a double, one being an inside and initial, the other an outside and supplemental view. The sword that proceeds out of His mouth to slay the nations is two-edged. This doubling is a part of the divine method. It has a wondrous confirmation in the great dreams and visions of the Bible that have to do with the future time. Joseph had two dreams that foretold his and his family's fortune. The first dream was of the eleven sheaves that did obeisance to his sheaf; and the second was, the vision of the eleven stars and the sun and moon that did honor to him. The vision was double, but the lesson was one. King Pharaoh also had two dreams. The first was of the seven lean cattle that came up and devoured the seven fat cattle. And the second was the seven blighted ears of corn that consumed the seven full ears. Joseph was called upon to interpret these dreams. He said, "The dream of Pharaoh is one. God hath showed Pharaoh what He is about to do, and for that the dream was doubled unto thee, it is because the thing is established of God and God will shortly bring it to pass." So it had been in Joseph's own experience, two dreams, but one lesson. The doubling was the assurance that it came from God. Again, that most wonderful of all visions, given to the monarch Nebuchadnezzar concerning all ages, was also doubled and the more remarkable that both the vision and its true interpretation were given to him through the captive Daniel. Joseph Daniel and John, all prisoners of the world powers in exile, are given visions of the future concerning the will of God among men, and all these are double. All this dualism finds harmony in the two tables of stone on which the law of Ten Commandments were written, and in the two covenants to Abraham, and back of all these there were two trees in the Garden of Eden, one representing life and the other death. This duality is so pervasive

in the Apocalypse we shall see its track all the way. It is one of those threads which greatly assists our search. It was more the feeling of this synthesis and persisting continuity of spiritual essence through all outward diversities than a clear perception of its larger bearings that raised to view the imagery and suggestion of a threaded cloth in the earlier studies of the author. This is that genius of the book which must be grasped, or all is lost. These threads are the elements of its unity and continuity and climax. The intelligibility of the book is enhanced by the effacement from our minds while reading it of a great body of refinements and distinctions of which it is oblivious. It is a picture book suited to a child's imagination, but with a depth of spiritual perspective and a profundity nowhere else to be found. There were many other things which Jesus said and did which John had not space to write in his Gospel, but here is a method he knew not of then. He writes now as he is told, while another guides and shows the way. That was the gospel according to John and ended with a regret for its necessary omissions; but this is our Lord's own gospel given to him from God. It opens with a blessing on him that reads it, and closes with a curse upon him who shall either add to or take away any of its words. It tells the whole story. No regretful omission this time.

Looking carefully into these seven letters, we notice first their inseparableness. They are complementary, each containing a part of the sum total of what he wanted to say to all churches. While they have a decided autonomy, marked by special conditions, they have an equally noted unity. They represent the things that were then present. Taken together, they form but a part of a larger plan. Their diversity is to be found in their different conditions and their environments that are telling against them. They are diverse in their internal conditions. They are united in the great common bond.

1: By the distribution among them of the sum of Christ's titles and functions as "These things saith He that was dead and lived again;" "These things saith He that hath the two-edged sword," etc. 2: They are united as one message by the sum total of His promises thus, "To him that overcometh will I give to eat of the tree of life;" "He that overcometh shall not be hurt of the second death," etc. 3: They are united by being addressed through an impersonal angel and by the same voice of the Spirit, "To him that hath an ear to hear, etc."

The part acted by the seven angels, apostles, in these letters, is uniform, ministerial and impersonal, while that acted by Christ is initial, variant, multiple and authoritative. The letters are addressed to the angels, but they teach and warn the churches and make the promises to the individuals in the churches; and the spirit appeals to the individuals to hear what Christ in the Spirit is saying to the churches. So these functions are interwoven and divinely mystic. These letters were never separated, were never sent as seven letters to seven churches independently; and no militant church officer, as elder or deacon, or bishop, are to be presumed ever to have borne them as such. They are each and all designed for all the seven churches as to their general elements, their special dealings with the seven churches, being subordinate to a general design and together forming only a part of the entire work. These letters are cemented in the following manner:

1. They contain matters named, which have no explanation till we reach the last chapters of the book where they belong, but are given here without explanation as though we knew them. Such are "the second death," "the hidden manna," "the New Jerusalem," etc.

2. There are seen within these churches and their environments, governing conditions and evil powers that swell into

the great struggle that occupies the great middle and latter part of the book and which carried the churches down with them. In using the symbol seven, these letters show the fact of double writing, for every use of seven is a rewriting or reassertion of creation. These letters deal with the things then current, "the things that are."

3. These letters use historic names symbolically, thus showing again their deep relation to the genius of the book; we have Balaam and Jezebel and Jews, etc., all symbolic. The following observed order of composition of the letters illustrates a higher order of teaching:

1. Address, "To the angel of the church at, etc."
2. Signature, "These things saith he that hath, etc."
3. Commendation, "I know thy works, etc."
4. Instruction, "I have a few things against thee, etc."
5. Exhortation, "Repent therefore and do thy, etc."
6. Spirit Advocate, "Let him that hath an ear, etc."
7. Promise, "To him that overcometh will I give, etc."

While all these parts are not equally distinct in all the letters, most of them are, and two of them draw our attention by their mystic and remarkable transposition of order. These are items 6 and 7. In the first three letters, the Spirit advocate comes first, while in the four following He comes last.

The following skeleton of the letters will show this to the eye. The Spirit uses the same form in each of the letters, saying, "Let him that hath an ear hear what the Spirit says to the churches," and the other part is the promise of Christ, "To him that overcometh, etc," thus:

EPHESUS,	*SMYRNA,*	*PERGAMOS,*	*THYATIRA,*
Let him,	*Let him,*	*Let him,*	*To him,*
To him,	*To him,*	*To him,*	*Let him,*

SARDIS,	*PHILADELPHIA,*	*LAODICEA,*
To him	*To him,*	*To him,*
Let him,	*Let him,*	*Let him.*

THE REVELATION.

The Revelation of Jesus Christ which God gave to Him to show unto his servants, even the things which must shortly come to pass: and he sent and signified it by His angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw. Blessed is he that readeth and they that hear the words of the prophecy and keep the things which are written therein; for the time is at hand. John to the seven churches which are in Asia: Grace to you and peace, from him Which Is and Which Was and Which Is To Come; and from the seven Spirits which are before His throne; and from Jesus Christ who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto Him that loved us, and loosed us from our sins by His blood; and he made us to be a kingdom, and to be priests unto His God and Father; to Him be the glory and the dominion forever and forever. Amen. Behold, he cometh with the clouds; and every eye shall see Him, and they which pierced Him; and all the tribes of the earth shall mourn over him. Even so, Amen. I am the Alpha and the Omega saith the Lord God Which Is and Which Was and Which Is to Come, the Almighty.

I, John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, What thou seest write in a book and send it to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamos, and to Thyatira and unto Sardis and unto Philadelphia, and unto Laodicea. And I turned to see the voice which spoke with me and having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot and girt about the breasts with a golden girdle. And his head and his hair were white, as white wool, white as snow; and his eyes were as a flame of fire and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars, and out of his mouth proceeded a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the living one; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter; the mystery of the seven stars which thou sawest, in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks are seven churches.

TO THE ANGEL OF THE CHURCH AT EPHESUS—WRITE;

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks:

I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent and do the first works; or else I come to thee and will move thy candlestick out of its place, except thou repent. But this thou hast, thou hatest the works of the Nicolaitanes which I also hate.

He that hath an ear let him hear what the Spirit saith to the churches.

To him that overcometh to him will I give to eat of the tree of life which is in the Paradise of God.

TO THE ANGEL OF THE CHURCH AT SMYRNA—WRITE;

These things saith the first and the last he that was dead and lived again:

I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them which say they are Jews, and are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer; behold the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death and I will give thee the crown of life.

He that hath an ear let him hear what the Spirit saith to the churches.

He that overcometh shall not he hurt of the second death

TO THE ANGEL OF THE CHURCH AT PERGAMOS—WRITE;

These things saith he that hath the sharp two-edged sword:

I know where thou dwellest, even where Satan's throne is; and thou holdest fast my name, and didst not deny my faith even in the days of Antipas my witness, my faithful one, who was killed among you where Satan dwelleth. But I have a few things against thee because thou hast there some that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also some that hold the teaching of the Nicolaitanes in like manner. Repent therefore; or else I come to thee quickly and will make war against them with the sword of my mouth.

He that hath an ear let him hear what the Spirit saith to the churches.

To him that overcometh, to him will I give the hidden manna, and I will give him a white stone, and upon the stone, a new name written, which no one knoweth but he that receiveth it.

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TO THE ANGEL OF THE CHURCH AT THYATIRA—WRITE;

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass:

I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first. But I have this against thee, that thou sufferest the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication. Behold I do cast her, into a bed of great tribulation, except they repent of her works. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts. And I will give unto each one of you according to his works.

But to you I say, the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other burden. Howbeit that which ye have, hold fast till I come.

He that overcometh, and he that keepeth my works till the end, to him will I give authority over the nations; and he shall rule them with a rod of iron, as the vessels of a potter are broken to shivers; as I also have received of my Father; and I will give him the morning star.

He that hath an ear let him hear what the Spirit saith to the churches.

TO THE ANGEL OF THE CHURCH AT SARDIS—WRITE;

These things saith he that hath the seven spirits of God and the seven stars:

I know thy works, that thou hast a name, that thou livest, and art dead.

Be thou watchful, and establish the things that remain which were ready to die: for I have found no works of thine fulfilled before my God. Remember therefore how thou hast received and dost hear; and keep it, and repent. If thou therefore shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white, for they are worthy.

He that overcometh shall thus be arrayed in white garments; and I will in no wise blot out his name out of the book of life, but I will confess his name before my Father and before His angels.

He that hath an ear let him hear what the Spirit saith to the churches.

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TO THE ANGEL OF THE CHURCH AT LAODICEA—WRITE;

These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

I know thy works that thou art neither cold nor hot. I would thou wert either cold or hot, so because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, I am rich and have gotten riches and have need of nothing; and knowest not that thou art the wretched one, and miserable, and poor, and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eye salve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten; be zealous therefore, and repent. Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come into him and will sup with him and he with me.

He that overcometh, I will give to sit down with me in my throne, as I also overcame, and sat down with my Father on his throne.

He that hath an ear let him hear what the Spirit saith to the churches.

THE REVELATION.

The Revelation of Jesus Christ which God gave to Him to show unto his servants, even the things which must shortly come to pass: and he sent and signified it by His angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw. Blessed is he that readeth and they that hear the words of the prophecy and keep the things which are written therein; for the time is at hand. John to the seven churches which are in Asia: Grace to you and peace, from him Which Is and Which Was and Which Is To Come; and from the seven Spirits which are before His throne; and from Jesus Christ who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto Him that loved us, and loosed us from our sins by His blood; and he made us to be a kingdom, and to be priests unto His God and Father; to Him be the glory and the dominion forever and forever, Amen. Behold, he cometh with the clouds; and every eye shall see Him, and they which pierced Him; and all the tribes of the earth shall mourn over Him. Even so, Amen. I am the Alpha and the Omega saith the Lord God Which Is and Which Was and Which Is to Come, the Almighty.

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I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent and do the first works; or else I come to thee and will move thy candlestick out of its place, except thou repent. But this thou hast, thou hatest the works of the Nicolaitanes which I also hate.

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He that overcometh shall thus be arrayed in white garments; and I will in no wise blot out his name out of the book of life, but I will confess his name before my Father and before His angels.

He that hath an ear let him hear what the Spirit saith to the churches.

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TO THE ANGEL OF THE CHU RCH AT PHILADELPHIA—WRITE;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no one shall shut, and that shutteth and none openeth:

I know thy works (behold I have set before thee an open door, which none can shut) that thou hast a little power, and didst keep my word, and didst not deny my name. Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I come quickly; hold fast that which thou hast, that no one take thy crown.

He that overcometh I will make him a pillar in the temple of my God, and he shall go out thence no more; and I will write upon him the name of my God and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God and mine own new name.

He that hath an ear let him hear what the Spirit saith to the churches.

TO THE ANGEL OF THE CHURCH AT LAODICEA—WRITE;

These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

I know thy works that thou art neither cold nor hot. I would thou wert either cold or hot, so because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, I am rich and have gotten riches and have need of nothing; and knowest not that thou art the wretched one, and miserable, and poor, and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eye salve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten; be zealous therefore, and repent. Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come into him and will sup with him and he with me.

He that overcometh, I will give to sit down with me in my throne, as I also overcame, and sat down with my Father on his throne.

He that hath an ear let him hear what the Spirit saith to the churches.

Here is Christ in promise ascending, and the Spirit as advocate, descending. It is not accident nor carelessness, but designed and regular. Having made the transfer, they remain in these positions to the close. This is the second bold transposition, and they warn us of others to follow. It is a method of teaching by situations. We are here notified that we are to study a work thoroughly and deeply designed. We shall not find a trace of the vagrant or rambling. It was with the purpose of maintaining its perfect structure inviolate that it closes with a curse pronounced upon him who shall add to or take away from the words of the prophecy of this book. It can suffer no tampering and ever be understood. It cannot be studied with a view to bolstering any theory and ever give forth its true oracle. The transposition here noticed signifies the ascension of Christ and the descent of the Holy Spirit. Its occurring between the third and the fourth letters is our first warning that the great series of sevens are all divided into groups of three and four. This is the first manifestation of the governing power of that great cryptic writing which rules the order and arrangement of the subject matter and which is a confirmation of its divine original by methods greater than the rules of reasoning, greater than seeing. Alas! that we should have to call that a sealed book which John was commanded to seal not up. Here already is a glory of literary excellence exceeding the limited power of mortals to produce

THE ELEMENTS.

The leading elements of interest to notice in these letters are:

1. Anticipation: There is a bringing forward of matters that seem to belong to a later place in the story. The earlier and latter parts of the book have a very noticeable resemblance. The composition here is more in harmony with the

New Testament style. In the first three and the last three chapters there is a lowering of that symbolic altisonance which characterizes the intermediate part. "The tree of life," "The second death," and "The New Jerusalem," etc., found in their natural place in the latter part of the book with explanations, are found here by anticipation in these letters.

2. Impersonation: Which plays so important a place in the method of treatment, has its beginning in these letters. Beginning with these, we miss the names, Jesus and Christ, not to appear again till the mystery is finished. Here, however, we still see locations, the seven cities, where are the seven churches, but they are related to spiritual elements without a seam to mark, but are strangely and invisibly blent. Our minds at first refuse to recognize the truth, which has neither locality, nor personality, nor date. Yet if we stop to think we know our greatest thoughts are neither personal, local nor chronological. Henceforth, personalities and localities appear only in a mystery. Though we miss the personal in these letters, there is no other writing that appeals so directly and pointedly to the heart or that is so penetrating as their warnings and promises. "To him that overcometh will I give to sit down with Me on My Father's throne." "I will give him a new name written on a white stone which no one shall ever know but he that receiveth it." He shall walk with me in white, etc. It is almost calling you by name. It calls you by duties you are conscious of doing or neglecting.

3. Satanic Element: Satan had already his seat of power in two of the places where these churches were located, Smyrna and Pergamos. That power grows as we proceed and swells into the great beast power that overcomes the saints and that bore the apostate church as a drunken harlot into the wilderness. Ephesus also had those who pretended to be apostles, but who were tried and proved to be liars. Philadelphia had those who

blasphemed in claiming to be Jews (Christians) and were not. Pergamos had those who held the doctrine of Balaam and Thyatira was troubled with a Jezebel who falsely claimed to be a prophetess.

4. Retribution: Besides the great variety and beauty of the promises found in these letters to be noticed in another place we notice the variety of chastisements and correctives. They preclude the possibility of what we call literal punishments and show how wide the range of Oriental imagery here used. To the church at Ephesus He says, "Repent and do thy first works or else I come to thee and will move thy candlestick out of its place." But to the unruly at Pergamos He said, "I will make war against them with the sword of my mouth." Against the followers of Jezebel He says, "Behold I will cast her and they that are with her into a bed of great tribulation, and I will kill her children with death." To the church at Sardis He says, "I will come upon you as a thief and ye shall not know what hour I will come." Of those at Philadelphia who claimed they were Jews and were not He says, "I will make them to come and worship at thy feet and to know that I have loved thee." But to the lukewarm church at Laodicea He says, "Because ye are neither hot nor cold I will spew you out of my mouth."

5. Mystic Element: Most wonderful is the fusion or blending of the mystic element with the obvious; the occult with the ocular. The boundary line fixed in our mind between these is here entirely effaced. Our mental horizon, limited to the discernment of truth by the usual exercise of our senses, is the veil over our face when we would read this mystic masterpiece. It is the first work of the Revelation to remove this veil and in these letters the author grades the way to it. That line of distinction between the sensible and mystical may be

dim and may even defy close definition, but it is a fixed obstacle to our readily reading a book that entirely ignores it.

The tangible and the intangible are blent at points we cannot detect, and the mind accustomed to separate these by a deep mental gulf falters to enter upon a field where their presence is not. This is that dread entrance which all feel who would enter. We weakly despair of finding intelligibility where these lines of the sensible so fade away into the mystic and spiritual. But that is our task; we are to see two continents which we know, one by sight and the other by faith, annexed at a point we cannot discern. A mingled horizon unites them as night lightens into day. But our joy begins with finding, not that we have lost the visible, but have gained the invisible to a new appreciation. It is out of this situation that a revolt is raised in the mind against the Revelation that results in agnosticism and discards this greatest book as a sealed and foreboding message; and its would-be interpreter, a lunatic. What a resurrection as from the dead the church will experience when the veil shall be taken away! What a new realization of the divine life may quicken the evangelization of the world!

Whoever has seen the panorama of the battle of Gettysburg, or its like, in a cycloramic painting will remember the sight of fencing rails and an actual shock of wheat standing in its own stubble in the foreground of the scene almost near enough to lay the hand upon, and the painted fields of shocked wheat joined to the real one at some point which the eye was not able to detect, all composing the one scene of the field of battle. This effacement by the artist of that line which the mind is accustomed to draw between art and nature produces a realistic effect upon the heart never to be forgotten, for we seem face to face with the real battlefield itself and not with art. Though we know from reflection that we are not on the actual

field of battle, yet we feel strongly that we are, and that we are looking at something more than a mere picture. Now what we there experience in realism over a mere painting by the obliteration of our mental distinction between nature and art we experience in a multiplied degree when in the Revelation we miss the line we were accustomed to draw between the sensible and tangible on one hand, and the invisible and intangible on the other. The effect is heightened many times here when, instead of seeing horses and men standing statuesque, as in the cyclorama, we see all in action as a living drama, the drama of the world's redemption, in fact, ourselves engaged in it.

As Moses had to draw a veil over his face to screen the effulgent glory he bore from the divine presence, and as that veil became in figure the blindness of the Jews, who could look only upon the past, not discerning what it portended of the future, so we both by looking too much upon the past, and by fixing refinements and limits in our minds, have veiled our understandings so we could not see to the end of the Gospel. We have to overcome this stubborn habit of arbitrary distinctions that we may see the larger field by a transcending faith that sees no false lines of artifice. Its careful perusal will repay ten thousand times all the pains we give to its study. The distinction between the real and the mystic is taken away, and it all becomes awfully real. We shall be asking many questions born of artificial refinements to which this book will give no answer.

We look upon these seven churches and say they were located at Ephesus, Symrna, Pergamos, etc., known places in Asia Minor on this earth, and in the time of John's exile in Patmos, and that the respective differences in them are real, but the lines of their union with each other and all churches and with Christ and His apostles fade away into the mystic.

John is in the isle of Patmos and is in the Spirit on the Lord's Day and is in the kingdom of Jesus Christ. He is separated from his fellow apostles by the imaginary line that divides two worlds, he being the only survivor on earth, and yet he himself must be of the seven stars whose personality is both asserted and his distinct office as revelator also shadowed at a later point in the book. We shall therefore see both the real John and the mystic, impersonal John through his function. We miss the accustomed lines of distinction also when we see how invisibly the things that are local and peculiar to each of these churches and to each other and to all, are blent with the larger sealed letters and with the great body of the book. The view in which these churches is taken is microscopic in its minuteness and altoscopic, looking above and beyond them, for in a large sense all churches are included.

The line that divides the literal from the symbol is not clear in these letters. We are strongly inclined at first to take Jezebel and Balaam and the Nicolaitanes as literal, and still more Antipas, "my witness, my faithful one, who was killed among you, etc.," and also those who claim to be Jews and are not. But it is not easy to say whether any of these are to be taken as literal. If Antipas is the proper name of a person who had lost his life for the witness of Christ, then we have one other, and only one other mortal besides John mentioned or personally named in the entire book. When we have left these letters there remains no doubt of the entirely symbolic use of all names of persons, of places and of times. But in these letters the way is graded from the literal to the mystic and symbolic to prepare us for the hieroglyphics which are to follow.

CLIMAX.

The element of climax has its rise in these letters. In the first letter Christ is He who walks in the midst of the seven

golden candlesticks and holds the seven stars in His right hand, etc., but in the last letter He is the Amen, the faithful and true witness, The Beginning of the Creation of God." In the first letter He says "repent" or else, "I will come to thee and will move thy candlestick out of its place except thou repent," but in the last, He is already at the door, "Behold I stand at the door and knock. If any man will hear My voice and open the door I will come in and sup with him and he with Me." The whole work is a climax ending in the glories of the new heaven and new earth.

The gathering together of the names of the Almighty and of the titles of Jesus Christ, and in close union with Him of the apostles and churches and the Holy Spirit to be carried forward toward a grand climax at the end, is the lesson of these first three chapters to be kept steadily in view. There are elements and principles in these letters which appear and reappear as they pass through the animating groups of natural and supernatural and infernal things, in apparent misrule, but in reticulation like threads to the very last. By the aid of these in the light of that first experience in its study we will follow and see to it that the ornate embroidery into which each enters to form a part of a different figure, is but the mechanism within which the mystery is contained.

That experience of the author is blended with the opening of this wondrous story by as close and seamless union as that which unites John, the exile, to the Revelation.

Note.—We reconcile ourselves to this condition by asking, Did John feel his Lord's hand upon his person; did he hear His words as audible sounds? Did he fall down bodily as a dead man at the sight? Did Christ remove the candlestick at Ephesus? In what sense was he walking among the candlesticks?

There is an ongoing of mighty portents of the deep, infinite soundings in the consciousness of him who reads this story in which

he notes the progress of the mighty drama as of something wondrous acting on the stage, which he notes more by the movements and by the click of the mechanism than by an intelligible and comprehensive sense of its remoter bearings.

"It delights me most of all to read St. John. There is in him something so entirely wonderful, twilight and night, and, through it, the swiftly darting lightning, a soft evening cloud and behind the cloud the soft full moon bodily; something so deeply, sadly pensive, so high, so full of anticipation, that we cannot have enough of it. It is as though I always saw him before me, lying on the bosom of his Master at the last supper; as though his angel were holding the light for me and in certain passages would fall upon my neck and whisper something in my ear. I am far from understanding everything which I read, but it seems to me that what John meant was floating before me in the distance, and even when I look into a passage altogether dark I have a foretaste of some great, glorious meaning which I shall one day understand; for this cause I grasp after every new interpretation of the writings of John. The most of them only crisp the evening cloud."—M. Claudius.

CHAPTER III.

REVELATION IV.

THE ALPHA AND OMEGA.—THE NEW GENESIS.

After these things I saw and beheld a door was open in heaven and the first voice which I heard was a voice as of a trumpet, one saying, come up hither and I will show thee things which must come to pass hereafter.

Straightway I was in the Spirit: and behold there was a throne set in heaven, and one sitting upon the throne; and he that sat was to look upon like a jasper stone and a sardius; and there was a rainbow round about the throne, like an emerald to look upon. And round about the throne were four and twenty thrones; and upon the thrones I saw four and twenty elders sitting arrayed in white garments; and on their heads crowns of gold. And out of the throne proceeded lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne as it were a glassy sea like unto crystal; and in the midst of the throne and round about the throne four living creatures full of eyes before and behind. And the first creature was like a lion and the second creature like a calf and the third creature had a face as of a man, and the fourth creature was like a flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within; and they have no rest day and night, saying, Holy! Holy! Holy! Lord God Almighty which was and which is and which is to come. And when the living creatures shall give glory and honor and thanks to him that sitteth on the throne to him that liveth forever and ever the four and twenty elders shall fall down before him that sitteth on the throne and shall worship him that liveth forever and ever, and shall cast their crowns before the throne, saying, Worthy art thou our Lord and our God to receive the glory and the honor and the power; for thou didst create all things and because of thy will they were, and were created.

A bold transition marks our passage from the letters to "the things which shall come to pass hereafter." The heart filled with high expectations by the symmetry and beauty of the seven letters here meets a repulse in the shocking incongruity of association. An open vista presents a group of objects that leave a mingled and confused thought and feeling upon the heart. A throne is set in heaven and there are four principal groups of objects about it. They are twenty-four elders, arrayed in white, sitting on subordinate thrones, and seven lamps of fire burning before it. A glassy sea is in repose, and four living creatures, shockingly called "beasts" in the common version which are around about the throne and in the midst of it. "One is like a lion, one like a calf, one has a face like a man, and one is like a flying eagle." The appearance of four brutish-looking creatures in this cast in the company of heavenly symbols offends our sentiment and is repellant to our sense of order, beauty and purity which was raised by the title chapter and by the seven open letters. These four creatures must engage our first attention. What are they to represent?

First, we note their number is four, and they are associated with the seven candlesticks or lamps of fire, and with twenty-four elders and the throne, etc. They are "round about the throne and in the midst thereof." We notice that, while they are beastly in form, they are religious in practice, for they give praise to Him that sitteth upon the throne, saying, "Holy! holy! holy! art Thou Lord God Almighty." This is our first chant of praise and it is a strange paradoxical doxology. Over against their brutish appearance and names, and their number, there are these countervailing facts. First, they praise God day and night, and second, they are in good company, and third, they obey His Almighty power. Now these creatures are better named the four "living ones" or regenerated ones, and their contradictory characteristics must represent them

under changed conditions; that is, at different times. Their outward appearance shows what they were at one time while in rebellion, and their good company and obedience and praise to God, what they have come to be at the time here given, called, "the things which shall come to pass hereafter." The rebel, though he is now become loyal, his body will still bear the marks and scars of sin and rebellion and continue to show us what he once was.

This being the first appearance of the number four, we may adopt one of the methods of this book, Anticipation, and advance upon our narrative to look for its recurrence. We find in the first four of the seals, which comprise the first group of seals, that we have four horses bearing four riders and accoutered in four different ways, and that the fourth horse was given authority over the fourth part of the earth to kill, and to kill in four different ways—with sword, with famine, with pestilence and with the wild beasts of the earth, and that these four horses were announced by the four living creatures saying to John, "Come and see." Here is a notably frequent use of four. A little further on, vii, 1, we have four angels standing on the four corners of the earth holding the four winds of the earth that they blow not on the earth, or sea, or trees. And again, ix, 14-15, we find our four angels bound in the great River Euphrates, one of the four rivers that divided from the one river that parted into four heads outside the Garden of Eden, and these angels were prepared for four points of time "for the hour, the day, the month, and the year to slay, etc."

These recurrences of four at once raise the question whether the number four has not, like seven, a spiritual or symbol use analogous to that and whose signal value is to be demonstrated in the spiritual algebra as we proceed, and which shall play a correspondent but opposite part in the narration of the story

which we assume this strange and forgotten old book to relate.

Now in all these occurrences of four, except the first one in our text, it is entirely connected with earthly things, four horses on the earth, four angels standing on the earth holding the winds of the earth, and later they are bound in the great river Euphrates, tributary to Babylon, head of all world power. This one exception of their praising around the throne of God to their entirely earthly character points to their changed relations in time; points to a time in this story when they have become subject to "the ruler of the kings of the earth," and serve Him. As no such association of things heavenly and beastly, praising and serving God together, has ever yet occurred in the world, it must point to a condition yet future and toward which all the past and the present are hopefully pointing. This is the true interpretation that the thing presented first, is that which is to occur last. It was so at the beginning. The first promise made to fallen man was that the woman's heir should bruise the serpent's head and that is still future. John here sees the last things first; he sees the triumph and fruition of the kingdom. So was Abraham's first covenant about Christ. And the first visions of Nebuchadnezzar and of Daniel and of Ezekiel all about the final victory and glory of Christ.

"Come up hither" means to come forward in time, not upward in space. And John beheld the Alpha has become the Omega. His reign is shown to be established over His enemies. They sit at His feet. They were dead in sins, but are now alive and are called the "living ones." In the three first chapters we had His death and resurrection and ascension and His titles and His letters to the seven churches, and now we see Him in His consummation, His kingdom. That this refers to the future, the last state, is shown in a three-fold manner:

1. John was told to "come up here and I will show thee things which shall come to pass hereafter."

2. The state of things presented had never occurred in this world.

3. The praise and obedience of these four creatures about the throne point to a time when the kingdoms of men have become the kingdom of God and His Christ, and when He shall rule them with a rod of iron. He proceeds synthetically, giving the sum and conclusion first and then the changes that lead up to it in order.

Now the number four bears the same kind of equational value in expressing the powers and kingdoms of men as seven bears in expressing the powers of the kingdom of God. It is a number in which the different properties and characteristics of the world kingdoms find their common ground and unit of power. As the symbol four bears the same relative import when expressing the world powers as the symbol seven does when applied to the heavenly, we have all the elements of a great opposition identified, point and counterpoint, by the use of signals in reading this story; for we assume for the moment that the four living creatures represent the world powers—that is, the exercise of brute force over man by man as against the love and will of God. That is to say, as "seven" represents both creation and its outcome through the New Creator, so "four" represents the world fallen in sin and its outcome here through redemption in Christ. What relations these four living creatures may have to Herod and Pontius Pilate and the Gentiles and the people of Israel who put Him to death and scattered abroad the sheep of His fold we shall presently see. The four living creatures, and the four horses, and the four world angels all have their sign in the symbol four. Everything in four is of one essential nature and adverse to everything in seven except in the conditions here, where they are of one accord about the one throne. While these several groups of four are diverse from each other the living creatures, the horses

and the world angels, etc., they are one in their hostility to Christ and to all the heavenly powers that come under the sign of seven. They are different symbols for the same thing —that is, sinful and apostate man. But the four creatures about the throne show the condition of the end, the time yet future. The first universal empire of world power was the Babylonian and its head was Nebuchadnezzar. He had conquered Jerusalem and had taken captive its people and had taken its treasures and the holy vessels from the temple, which he locked up in the treasure-house of his gods.

Thus the kingdom of God as represented in the Jewish theocracy became subject to universal world power of beastly rule in idolatrous Babylon. While the monarch having dominion over the whole earth, mused in his heart what should be the future of his empire, God gave him a notable dream which alarmed and troubled his spirit. He said it had passed from him so he could not tell it to the wise men who were called upon to interpret it. He had four classes of wise men, the magicians, sorcerers, astrologers, and Chaldeans. These he required to tell both the dream and its interpretation on pain of death and on their failure to do so, he commanded them to be put to death. But Daniel, his captive, and the servant of God, offered to tell the dream and the interpretation to stay the king's hasty anger and to save both their lives and his own and to teach the king that "The most High ruleth in the kingdoms of men and setteth up over them the basest of men." Daniel said to the king "there is a God in heaven that revealeth secrets and maketh known to the king, Nebuchadnezzar, what shall be in the latter days." "As for thee, O King, thy thoughts came into thy mind upon thy bed what shall come to pass hereafter." Now, God gave to Daniel for the purpose, both the dream and the interpretation of it. "Thou, O King, sawest and behold a great image whose brightness was excellent, stood

before thee. The form thereof was terrible. This image's head was of fine gold, his breast and his arms were of silver, his belly and his thighs were of brass and his legs of iron, and his feet part iron and part clay." This image is in four parts—first, the head; second, the breast, with the arms; third, the body, with the thighs, and, fourth, his legs, with the feet and toes. These four parts are distinguished as being of different metals and different parts, positions, etc. Daniel said, "Thou, King, art a king of kings for the God of heaven hath given thee a kingdom, power, strength and glory (four), and wheresoever the children of men dwell hath made thee ruler over them all. Thou art that head of gold. After thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall rule over all the earth." King Nebuchadnezzar was the head of gold and three other kings or kingdoms like his own were to follow. Here is a mystery. The three universal monarchies that followed are described as the Medo-Persian, the Grecian and the Roman. By universal power is meant to express the sum total of all human or world power. The four world powers are expressed in four successive monarchies which, while they differ from one another, as world powers, are all one in their essential nature and in their relations to God, and are, therefore, presented as one great image of man power, the power of man over man, "the man of sin." It was world power that took captive the kingdom of God and of Israel and is here seen as the heavenly and the earthly in conflict, the heavenly now in subjection. This Babylonian captivity is the juncture in human affairs where God chose to show the outcome of the conflict between the heavenly and worldly, which is the field of contest, and concerning which God has chosen to tell what shall come to pass "hereafter" "in the latter days." This conflict is strongly expressed by Daniel. He said, "Thou sawest till that a stone

was cut out without hands which smote the image upon his feet, that were of iron and clay, and brake them to pieces, the iron, the brass, the silver and the gold." That is to say, though three of these monarchies must have passed away before the one represented by the feet could be smitten by Christ, who came in the time of the last one, yet the stone strikes them all because as related to God they are all of one nature, and the stone breaking one, breaks all. They differ only in their human aspects and by the changes of the on-going of time. Together they were "broken and became as the chaff of the summer threshing floor which the wind carried away and there was no place found for them." They differ from each other in point of time and in some of their characteristics, but these are subordinate; being one in opposition to God, they face a common doom. That is, in their brute life, in their essential and common nature, Christ will crush them and they shall sit at His feet.

The stone that smote the image became "a great mountain and filled the whole earth." The question of all the ages is whether the will of man instigated by Satan, or the will of God, born of love, shall rule the life of man. It was the first question. The exile's story is about this. The temptation to sin was that ye may be as God, may know and do for yourself and not need to believe in another, to depend upon or pray to Him. All forms of exercising the will of man over man is at enmity with God's purpose concerning Him. The world powers have this nature in common and whether many or few, they are adverse to the will of God by the exercise of brute rule. The man of sin is represented in this great image seen in the king's dream, and a man of righteousness, Christ, is represented as the stone cut out without hands that strikes the image on the feet and destroys it, and as in the image, the totality of world power is represented, so in the stone which smote it,

the totality of divine power is expressed. As on the heavenly side we saw how Christ gathers to Himself the heavenly powers in essential union with Himself, the apostles and churches and the Holy Spirit, and so leads the contest as "the Alpha and the Omega" in the symbol seven, so on the other side we now see a gathering of successive universal empire, the totality of world power of all ages in the symbol four, united in the single fact of rebellion against God, having now despised and put to death His beloved Son who comes to John in Patmos to tell this story of the end. All world power has its signal in four as the heavenly has in seven. In whatever form it appears, four bears this import, both in its multiples and in its fractions. Eight and sixteen and "sixteen hundred" and the enumeration of four names, such as "tribes, peoples, tongues and nations," and as murderers, sorcerers, fornicators and thieves, ix, 21, etc., and "the fearful and unbelieving and abominable and murderers, fornicators, sorcerers, idolators and liars" (twice four) are all world signs. A fourth part also is a world sign, the Hebrew and Greek alphabets being all numeral as well as phonetic in value, there is a stronger affinity between their alphabetic and numeral uses than we have in English. Four is our unfailing sign for worldliness—world power the will of man against the will of God, apostacy.

Now as the vision given to the king was to show him what was to come to pass in the latter days, and as our Lord connected His coming with the words of Daniel the prophet, we are prepared to find it in the Revelation. That is, "the things which shall come to pass hereafter." The things shown first are the things which shall be last to be fulfilled. Christ is become the mountain that fills the earth, the perfect rule, the regeneration where God rules the world in righteousness. Here we have an unmistakable identity. Both Nebuchadnezzar and John in their visions see the world powers in their different

stages as they progress toward that time. They both see the overthrow of the world powers and the establishment of the heavenly. The stone cut out of the mountain itself becomes a great mountain and fills the earth, and John says, "He sits on a throne and the world powers serve Him." In the great image the decline and fall of world power is shown by the different qualities and positions of the great image. This decline is marked in four ways:

1. The head is a unit.
2. The chest and arms are divided.
3. The body and thighs are in three.
4. The legs with feet are four parts and the toes continue to divide into ten parts. Thus the image shows weakening and declines by its greater divisions.

2. The head stands highest, the chest and arms lower, the body and thighs lower and the legs and feet lower till the feet and toes lie prone upon the earth.

3. The gold is heaviest, the silver is lighter, and the brass lighter than silver, and the iron lighter than the brass, etc.

4. The gold is more valuable than silver, the silver more valuable than brass and the brass more valuable than iron, etc.

In every point of comparison, position, weight, value, unity, etc., there is a weakening and decline; but in point of order it was explained to the king that these kingdoms should follow his own in succession of time, himself the head of the empire of man, while the Roman was to be the last, lowest, most divided, etc. This is now the end of it. John sees to the end of world power and sees God sitting on His throne and the world powers in the midst of the throne and round about the throne that is reigning with God under His authority. It is the mountain, the government of heaven which Daniel said should fill the whole earth. We notice that both the golden head and his successors entirely lose their personalities. It is their kingdoms that differ from each other, being all alike and one in

their opposition to the kingdom of God. The head of gold explains the mystery of unity and gives us the method of interpretation. That it was His kingdom and its relations to the kingdoms to follow, is seen in the figure of the man, not alone in the king's own personality. When Christ, the stone, cut out without hands, strikes the image, He strikes it on the feet which is the last in point of time, and yet He crushes both it and those also which have long ago perished, and not only so, but He will break as a potter's vessel all such powers that follow, whether called monarchies or republics, etc., that oppose the supremacy of His will over the nations of earth.

We observe with wonder that the same effacement of personalities is observed here as in the heavenly powers where seven was our sign. The two conflicting empires of heaven and earth carry on their contest without the direct use of personalities. This impersonal treatment gives fullness and clearness and effect to the nature and relations of the powers engaged. The differences between these world powers show only their changes as they gradually come under the control of the heavenly dominion. While these were shown to the king as diverse parts of one image of man, where all the four parts, while differing from each other, are yet human, that is man power, the sin of man, or the man of sin, John sees them as four separate living creatures, and while these wear different outward characteristics, they are also one in praising and serving God around His throne. They are in a common bond and are united with the throne and with the elders and the seven lamps, etc. This is their relation changed from rebellion to obedience. But their outward appearance as a lion, a calf, etc., shows us their outward difference as they had been while alien and rebellious.

Lying between these two conditions, one given in vision to the monarch of Babylon and the other to John on the isle of Patmos, is the irrepressible conflict of the ages, led on the

one side by the Babylonian Empire, which had subjected the kingdom of God, and on the other by the stone cut out without hands, Christ Jesus, or the Kingdom of God. This is the subject matter about which the Revelation of Jesus Christ which God gave to Him, treats. The kingdom of men in its relation to the kingdom of God; the conflict begun with Babylon when Nebuchadnezzar was king, and ends when Jesus Christ, who is the first and the last, shall become and be "the ruler of the kings of the earth." These four living creatures about the throne present a decidedly dual aspect. In their number four, and in their external appearance as beastly, and in their representing every tribe, tongue, people and nation, v, 9, and in their reign on the earth, v, 9-10, show their worldly origin, etc. But in their company, and in their fealty, and in their worship, they are become heavenly. This duality of character has a still larger illustration in the book of Daniel. The same lesson given to the king by the great image in the vision was also given to Daniel under changed symbols which he could not understand any more than the king could understand the vision given to him, and Daniel had to call upon the angel of God to interpret his dream, even as the king was compelled to call upon Daniel to interpret his. Daniel said, "I saw in my vision by night and behold the four winds of heaven strove upon the great sea, and four great beasts came up from the sea diverse one from the other. The first was like a lion and had eagle's wings, etc.; the second was like a bear, etc., and the third was like a leopard with four wings on the back of it, and had four heads; and the fourth beast was dreadful and terrible and strong exceedingly, and it had great iron teeth. It devoured and brake in pieces and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it, and it had ten horns." The angel explained to Daniel and said, "These great beasts are four kings (or kingdoms)

which shall arise out of the earth." Here is our signal "four" again and the angel calls our attention to it. We have "four winds" that strive, and "four diverse beasts" that rise out of the sea, and one of them has "four" heads and "four" wings. But to the king himself the world powers were expressed in one great image "whose brightness was excellent and whose form was terrible," standing erect like a man with head of gold, etc., but to Daniel is shown the same power represented from a different point of view.

To him they are four great dripping beasts from the troubled sea of humanity where the agitation of the sinful passions of men raise up kings and rulers which follow each other and rule by the exercise of brute power. This is the way God and God's children view beast rule, the sinful will of man over man. Here are two diverse views of world power. To the worldling, brute power is dazzling and excellent, but to the godly it is mere brute power that rises from the dregs and froth and foam of agitated sinful humanity. This double view pervades the Apocalypse of John.

Daniel's dream showed the same end and doom of world power as shown to the king. He says, "I beheld till the thrones were cast down and the Ancient of days did sit whose garment was white as snow and the hair of His head like pure wool. His throne was like a flame and His wheels burning fire."

Here we now have three witnesses converging upon the same point and condition of time. The visions of the king and of Daniel, and of John, all meet at this point. As John looked upon the scene of the last time, "The things which are to come to pass hereafter" we should expect to see the symbols of the heavenly powers also associated with them as they were in the Babylonian captivity, and so we do, but the conditions are now reversed. It is the kingdom come, the millennium, the fruition, yet future. John saw before the throne the seven lamps of

fire (the churches) and round about the throne, the twenty-four elders judging with Christ in His kingdom, that is, His apostles and their number here double, making twenty-four.

These four living creatures have each of them six wings. This is the second time we have met with the number six. Its first occurrence is a mere enumeration, and is rung in the ears of the backsliding Laodiceans who are lukewarm, wretched, miserable, poor, blind and naked. As six is a symbol of evil origin, it will play a very important place in the account presently to be given of brute power. Six wings show the evil origin of these beasts and of all rebellion against God. Both the bodies and the wings of these four living creatures are entirely composed of eyes. That signifies their representative character. They represent all the world governmentally, politically, hence it is said they are ruling with Him on the earth, and that they praise Him "day and night." There is no day or night in the eternal world, xxi, 22, hence must refer to this world. These four creatures say "Thou hast redeemed us out of every tongue and tribe and people and nation." They represent the world powers as become obedient to God. We shall meet with them again and again, seven times in all, before we have finished the book. These creatures at one time represented as mere sea beasts as seen by heaven and as an image of gold, silver and brass, etc., seen by men, are now composed entirely of human eyes, all turned lovingly and devoutly toward the throne of God in the millennium and the creatures or forms that represent them say "Holy, holy, holy! Lord God Almighty! which art, which wast and which is to come." They are now subject and subordinate rulers. "The kingdom" of the world is become the kingdom of God and of His Christ, and the heavenly powers and principles govern mankind.

The seven lamps of fire that burn before the throne are "the seven spirits of God," that is, the seven churches viewed as coming from God and giving light upon the throne. These

seven spirits are again explained as "the seven spirits of God, sent forth into all the earth." As lights in the world and for the world, the churches have their symbol as candlesticks, but as giving light upon God's throne and power, they are lamps of fire burning before the throne which is a symbol both of the churches and of the Holy Spirit. As the churches are God's missionaries to carry the Gospel into all the world to every creature, they are represented also as the seven spirits sent out into all the earth, etc. The seven spirits are before the throne, and they send greeting (i, 4) and are seven advocates of the seven letters, saying "Let him that hath an ear hear what the spirit saith to the churches, and are now seven lamps before the throne" that is light and intelligence and power before the throne. In this pleasing way we begin to enlarge our mystic vocabulary. The church means those elected, or called out of the world; then they are shown to be candlesticks, or lamp-stands that give light to the world as where converted men stand to give the light of the Spirit and then as seven spirits sent on missions to the whole world, and then as lamps of fire before the throne as where men are not, but as showing to the world the source and origin of this divine light, as coming from God. As related to the Father and the Christ the Holy Spirit comes once between their names in sending greeting to the churches. He is joint author of the seven letters and exchanges places with him after the third letter, as already shown in a skeleton of the letters.

The twenty-four elders around the throne represent the Old and the New Testament saints, or the Jews and Gentiles. As Christ said to His apostles they should sit upon twelve thrones, judging the twelve tribes of Israel, so here are twice twelve to represent the Gentiles, whose dispensation this is, since it was rejected by the Jews. These enthroned elders wear crowns of gold to show they have conquered, and now reign. Being

arrayed in white linen shows their pure character, "for the white linen is the righteous acts of the saints."

"And before the throne, as it were, a glassy sea like unto crystal." This is that same sea (the people) that Daniel saw, out of which he saw the great beasts rise, but now how wonderfully changed! This sea must be often troubled and tossed and crimsoned with blood and corrupted with dead carcasses before the glorious time which John saw when it is purified like crystal lying calm and white before the throne.

The fourth chapter is the tableau of the millennium, or what we have imperfectly understood as such. Looking upon the sea of redeemed humanity John beholds the world in mass, "ten thousand times ten thousand and thousands of thousands," all clothed in white, all glorious and joyful and praising God. In these symbols about the throne we recognize the very divisions that have been so long in the world. The Old Testament and the New Testament, saints by an old division, now sitting upon twenty-four thrones. The churches of Christ as seven lamps of fire, and the four living creatures as the governments of the world power, and the sea of redeemed people en masse, is a true and conventional image of the very distinctions by which we know them now and have hitherto.

These are the four principal objects about the throne which is the center of the group. "He that sat upon the throne was to look upon like a Jasper stone and a sardius." The breastplate which the High Priest wore when he went into the holy place once each year to offer atonement for the sins of the nation contained twelve precious stones or gems, on each of which was inscribed one of the names of the twelve tribes. The "sardius" and the "jasper" were the first and the last of these gems, and here they are taken by metonomy to represent the breastplate itself, or the total of the true Israel of God. The symbol, therefore, represents the priestly office and declares that

He who occupies the throne is a merciful and faithful high priest, and that this is a throne founded upon sacrifice and mercy, and that it has won the world by love. He is the King of Peace and "The government is upon His shoulders."

"And there was a rainbow round about the throne like an emerald to look upon." The rainbow shows the storm of world tumult is over and the troubled sea has subsided and lies calm, clear and crystalline before Him. The promise of God is fulfilled. The world is redeemed from brute dominion, and the four living creatures have no rest day or night praising God, and the twenty-four elders shall fall down before Him that sitteth upon the throne and shall worship Him, and shall cast their crowns before the throne, saying, "Worthy art thou our Lord and our God, to receive the glory and the honor, and the power, for thou didst create all things, and because of thy will they were and were created."

"And there was a rainbow about the throne like an emerald to look upon." The emerald is green and its color is the symbol of life. The throne is a living throne. It is not past and obsolete, but living just as the four creatures are called living creatures. Green is also the symbol of living in viii, 7; ix, 4. The outcome and end of creation is the objective point toward which the great disclosure moves on, till the stone, which was small in its beginning, shall smite and crush the image of man power and shall fill the earth as a great mountain till all the tribes, tongues, peoples and nations shall do in fact what the monarch of Babylon in form commanded, to "worship the God of Daniel."

"Out of the throne proceeded lightnings and thunders and voices." That is the going out of the will and command of God. The voice of God is called "thunder," in its effects upon the heart is called "lightning," and as spoken by men, it is called "voices." All the occurrences of these symbols sustain

this use. The heavenly powers so clearly identified in the three first chapters are here commingling with the worldly. The Father upon His living throne with the rainbow bending over it, showing all His promises fulfilled, and the apostles in judgment on thrones, and the churches, and the host of people purified now by the spirit, and with them now the old enemies in full accord but with the old marks of disobedience still upon them. This is the last but it is presented first. In the first chapter we had Christ as He is to be. In the letters we see Him as He was at that time, but in the fourth chapter, we see Him as He is to be at the end. The King and Daniel and John all find the culmination of their Revelations in this blessed outcome. Here His will is done in the earth as in heaven. The four living creatures are now as strong as a lion, obedient as the calf, intelligent as man and swift as the eagle to do and to execute the will of God on earth. But we have missed the distinct symbol for Christ in this fourth chapter as though His distinctive work had been accomplished and turned over to the Father. This vision is not complete without the fifth chapter which presents Christ as receiver of the Revelation. The signal numbers which are here coming into view (vii, 4) do not receive their full import till they are carried back to their source and forward again to their end.

The word "seven" first occurs, Gen. ii, 2; and the first occurrence of "four" is in Gen. ii, 10; and their symbolic uses rest upon the statements there given. As already declared, the symbol seven identifies Christ with the beginning and end of creation. The very use of seven therefore in this sense, while it co-ordinates Christ with creation, it also co-ordinates His spiritual forces with creation, His apostles, His churches, etc., for it brings them to an equivalent as together constituting the unit of divine power in God before the foundation of the world. So are they co-ordinate in the consummation. There

can be no mistake of the intention to co-ordinate Christ with creation, for He is expressly declared to be "the lamb that hath been slain from the foundation of the world" and He is the Beginning of the Creation of God and His saints are those whose names are written in the Lamb's Book of Life.

The symbol four is carried back in the same manner to its origin. We have noticed that in all its occurrences, it is of decidedly earthly origin and association both in the vision of John and in the Revelation given to Daniel and to the King. But the first occurrence of four identifies its use directly with the sin and apostasy of man and his departure from the Garden. The basis of its symbolic use therefore is to be found in the river "that divided into four heads." This is the river of God which went out of Eden to water the Garden, and "thence it was parted and became into four heads." "The Lord planted a garden East in Eden," better say East of Eden. This river went out of Eden to water the Garden which the Lord had planted, and when it passed through and outside the Garden it became into four heads. Whether we are to consider that the human family in its dispersion, after the exit from the garden, settled along these rivers, which would be very natural, or if the story itself is not allegorical, resting upon some more spiritual antetype, it need make no difference, for upon these four heads to the River of God outside the Garden, the symbol use of four is founded as signifying apostasy from God, and the total of world power the disobedience of man adverse to the heavenly will. It means the four quarters of the earth, all tribes, tongues, peoples and nations, etc.

As the Revelation by St. John is the story of the world creation and world redemption, of the things thou sawest, the things that are and the things which shall come to pass hereafter, from Him which Is, and which Was, and which Is To Come; it is at pains to compass the tragedy of the race of man

from his fall by sin to his restoration by righteousness with the use of symbols that rest on the vital fact of his fall and that reach to the return of the countless millions of his race to his Father's house.

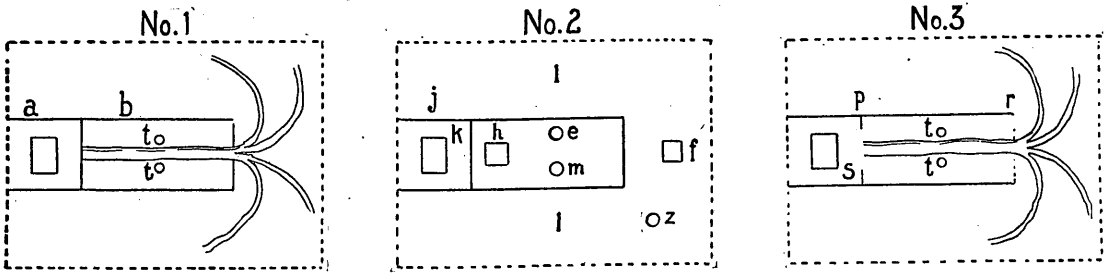
The purpose of God in creating man and his fall on the one hand, and his redemption on the other, being the theme of this book with which God closes His word to man, I offer here a diagram that may assist the mind to grasp at one view the beginning, the middle state and the final outcome of the redemptive scheme.

No. 1. The primitive world represents man's primitive relation to God. a is Eden, b is the Garden East, with its river and its two trees of life and death, or of love to God and love for self. The river flows out from Eden and passing through the Garden divides into four heads on the outside and flows toward the four corners of the earth.

No. 2. Represents the typical or middle state. God said to Moses, see thou make all things according to the pattern showed thee in the mount. That pattern was of the primitive state from which man fell. The appointments of the Tabernacle which he made had special reference to man's fallen condition; such were the altar of blood, f, and the basin for washing, z; the golden candlestick, m, with its seven burners; the table of bread, e; the golden altar, h; the most holy place, k, which represents the dwelling of God and is but another name for Eden in shadow. The Tabernacle of Moses is the typical world—it is both a pattern of the things which were past and a shadow of good things to come. The world outside the tabernacle, called the outer court, is l.

No. 3. Is a diagram of the new world created in righteousness. It is a fac-simile in form of the two preceding, and is the realization of them, the substance toward which the tab-

THREE DISPENSATIONS



ernacle as a shadow looked and from which our race in fact fell away.

Our three diagrams show Eden lost, then foreshadowed and then regained.

It is this which Jesus Christ shows to His servant John in the isle of Patmos, and toward which all true believers are looking with prayerful hearts. Toward this the tabernacle of Moses looked. It was a pattern of the paradise lost and the shadow of the paradise to be regained and is this moment in process of being restored. In the tabernacle of Moses there was a veil that divided the sanctuary from the Most Holy. Through this veil the high priest would pass once each year to make the offering. In diagram No. 3 that veil, p, is missing. When our Lord was crucified that veil in the Temple was rent from top to bottom. In symbol as applied to the Christ's dispensation, that veil is said to be His flesh, Heb. x, 20, and that the new and living way is consecrated with no veil to interpose, so, "we may have access and come boldly unto the throne of grace," s. We now stand before God unveiled as where there is no curtain, though the veil is still upon the hearts of many now as then; and as the veil which Moses wore over his face fleshly Israel still wears in figure till this day, so spiritual Israel also confesses her veil upon her eyes by calling this Revelation "the sealed book," a conundrum, a sphinx.

The supreme obstacle to our correctly interpreting the Apocalypse by St. John seems to be that we still imagine a veil to separate two worlds which Christ has annexed and made one. We have not understood what the removing of that veil implies in our spiritual economy. There is no veil between the present sanctuary and the Most Holy Place. "Where two or three are gathered together in my name, there am I in the midst." In all places where the saints appear in this book they are an unit. They are never divided from Christ by a

wall or separation, nor from each other as between the living and the dead. There are no militant saints seen in this book as if separated from the triumphant. They are all triumphant both in heaven and on earth. These are words which cannot be put together except we rend the veil from our own hearts that divides these into militant and triumphant worlds and learn to regard the saints as all living in God now, and as in white garments standing before God and serving Him, here and now in His tabernacle.

But there is another veil that divides the sanctuary from the world without, r, and that veil remains to be removed by Christ through His saints. It is the veil that divides the church from the world. When the nations are converted then that veil also shall be taken away. Then all the nations that have departed from God shall bring their treasures to Him, xxi, 24-27. And they are represented as a river flowing back into the Garden, the New Jerusalem, from four heads bearing their treasure, etc. That is, the four rivers of apostasy, the four part image, the four beasts of Daniel, and the four horses of John and the four world angels of John, all representing the apostate race of man in the different stages of his return to God, are to be seen at last coming back to God through the rending of the outer veil where, in figure, the flaming cherubim had once been placed her gates now open; all to be accomplished when Christians shall demand and secure for this world's rule the will of God in Christ to be done on earth as in heaven. It is in this state that John sees the world powers as four living creatures around the throne praising and obeying God. Apostate man has returned to his Father's house.

What is called Eden in diagram No. 1, is called the Most Holy Place in No. 2, and is the New Jerusalem in No. 3. What is called the garden East in Eden in No. 1, is called the sanctuary in the tabernacle in No. 2, and in No. 3 the same place

is called the church. The river that passed through the garden and parted into four heads on the outside could not have a direct symbol in a migratory tabernacle like that of Moses, but the New Testament has supplied the analogy, for the hosts of Israel and their tabernacle were followed by a fountain of water that gushed from a rock which God opened, and in type "that rock that followed them was Christ." So all nations shall bring their glory into it "and there shall in no wise enter into it anything unclean or he that maketh an abomination or a lie," etc. Here is the river again returned to the City of God, and on either side of it is the tree. This time they are both trees of life, t. t.

Death is no more. "And he showed me a river of water of life bright as crystal, proceeding out of the throne of God and of the Lamb in the midst of the street thereof. And on this side of the river and on that, was the tree of life bearing twelve manner of fruit and yielding its fruits every month." In Gen. ii, 8, we are told that God planted a garden Eastward in Eden, Eden in the larger sense including both. "A river went out of Eden to water the garden." That is from Eden as a place of dispensing blessings to another place where man, the receiver of blessings, was placed, with no definite division. It was into this place that God came to speak to man about his sin, and it was from this garden that man was driven and went wandering to the four corners of the earth to be the victim of his own sin in rejecting the counsel of God. That the man thought to hide himself from God shows that he must have supposed he was separated from God by some veil or separation, which, however, he was not, just as we are not, since in our dispensation the veil is taken away and every one is brought face to face with God in Jesus Christ. We are a kingdom of priests and each one can come boldly to the throne of grace and obtain grace to help in time of need.

The chapter closes by showing that the four living creatures and Elders each offer three praises to Him that sitteth on the throne. "Worthy art thou, our Lord and our God to receive the glory and honor and power for thou hast created all things and because of thy will they were and were created." We have now seen Christ as the Alpha and as the Omega, and lying between these is the story of how He will come to be the Prince of the rulers of the earth.

THE ORATORIOS.

All the appearances we have of the four living creatures and the Elders are in connection with the fruition. They appear seven times in all and belong to the poetry or psalmody of the book. They appear at the close of each great heavenly victory, but their reappearances do not mark the chronological progress of events. Although the four living creatures call the four horses to view in succession, as if at advancing points of time, they belong in fact to one point of time or one condition. They are brought forward and kept before our attention as the outcome and end as though they were present. It is the license of poetry and song, and presupposes our happy estate as though it were present.

SYMBOL SYNONYMS.

Four living creatures: Four horses; four angels, standing on the four corners of the earth; four angels bound in the Euphrates; tribes, tongues, peoples and nations; them that dwell on the earth; not sealed, the wicked, etc.

CHAPTER IV.

Revelation V.

THE MYSTERY IN SEALS.

And I saw in the right hand of him that sat upon the throne a book written within and on the back side close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? And no one in heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. And I wept much because no one was found worthy to open the book or to look thereon.

And one of the elders said to me, Weep not; behold the lion which is of the tribe of Judah, the root of David hath prevailed to open the book and the seven seals thereof. And I saw in the midst of the throne and of the four living creatures and the four and twenty elders a lamb standing as though it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And He came and taketh the book out of the right hand of Him that sat on the throne.

And when he had taken the book the four living creatures, and the four and twenty elders, fell down before the Lamb having each one a harp, and golden bowls full of incense, which are the prayers of the saints.

The scenes of the fifth chapter are closely allied with those of the fourth. There is the same cast. The same throne remains and Him that sits thereon, but now He holds in His right hand "a book written within and on the back, close sealed with seven seals." Here are seven sealed messages from the Father. Another figure here appears upon the scene who in turn becomes, for the time, the center of attraction for all eyes. John says, "And I saw in the midst of the throne and of the four living creatures, and in the midst of the Elders a lamb

standing as though it had been slain, having seven horns and seven eyes." A book was more to John than to any other of the New Testament writers. Besides this, his wondrous hieroglyph written in exile more than a quarter of a century after all other apostles had ceased to write, he had already written the spiritual gospel accredited to him, possessing in addition to its deeper spiritual testimony the highest literary interest; and he had written three letters, one of them being the only letter in the New Testament, addressed to a woman, "the elect lady and her children," to whom he had "many things to write but chose not to write them with ink and pen." Ah! how recollections of that sweet home in Jerusalem where Mary was guest, must have warmed in his heart to write to a mother and her children. He had closed his gospel narrative with saying "And there are also many other things which Jesus did in the presence of His disciples the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." These writings illustrate a literary vigilance and retrospection entirely his own. They show both his taste for letters, and their contents show the profundity of his conception, and the tenderness of his pathos. In all his former writings there is with him an obtrusive sense of the incompleteness of his work. He cannot tell it, cannot write it with ink and pen, etc., but in this last book he tells all and finishes the story and pronounces the plagues written in this book, upon any one who shall either add to it or "take away from the words of this prophecy." But to see a book in the right hand of Him that sitteth upon the throne, close sealed with seven seals, moved his anxious inquiring heart to tears, and seeing it sealed with seven seals it burst full upon his heart that here are also seven other messages for the seven churches from the Father, but they are not open like those already sent from Christ, but are sealed and in the hand of Him that sit-

teth upon the throne, containing the secret things of the future, "The things that shall come to pass hereafter" into which no eye can see, not even the angels, "nor the Son except as the Father giveth Him."

This sealed message is now held forth, but no one to receive it, to open it, or read it. "And I saw a strong angel proclaiming with a loud voice, 'who is worthy to open the book and to loose the Seals thereof.'" Who can receive and impart these secrets? This mighty call of the angel drew the attention of the wide domains of the throne, for upon call "no one in the heaven or on the earth, or under the earth was found able to open the book or look thereon." Neither man nor angel, nor the Elders, nor the living creatures, for this is that mystery of the future, "which the Father hath set within His own authority." Not being able to look thereupon, is explained in the great oratorio that closes the drama. "Worthy is the Lamb that hath been slain to receive power and riches and wisdom and might and honor and glory and blessing, for thou wast slain and did purchase unto God by thy blood, men of every tribe, tongue, people, and nation, and made them to be unto our God a kingdom of priests and they reign upon the earth." He alone is worthy or able. When the seer saw the anxious expectant attention of all, in the heavens and on the earth, and under the earth, drawn to this emergency and no one found able or worthy to open the book, or to look thereon, that is, to discern its meaning, he tells us this experience: "I wept much because no one was found worthy to open the book or to look thereon." What an experience for the seer. Here crops to view an autobiography which as an undercurrent can be traced in his Gospel and his apocalypse. Ah! here is the word of God he loved so much yet unspoken, shut up in seals. It caused him to weep. It was when his loved Lazarus, brother to Martha and Mary, was sealed in the tomb that his Master is

said for once to have wept. In the right hand of Him that sits upon the throne, above the reach of all, and sealed with seven seals, and no one able to break them; seven new letters to John and to the seven churches and to all churches till the world ends, and they are sealed up, an occasion for tears and now as then.

John had been told, "what thou seest write in a book and send to the seven churches," and he had written the seven open letters of the things that were then current, but he was to write not the things thou sawest only, but also the things which shall come to pass hereafter, and these, no man knoweth, they are sealed and no man can break the seals. These messages contain the secrets of God from of old. They are not to be given or trusted to men, nor to angels. There are to be no intermediaries. This book is to be and is the Revelation of Jesus Christ which God gave to Him to show to His servants, and the giving is here illustrated by strikingly dramatic action. Here the Revelation proper begins. What has preceded was mostly open and knowable. Here is a Revelation within the greater Revelation. The opening of these seals will be the opening of the story of the future, known to God only, and will fill in the time between what is known and past and that last time which has been presented in the fourth chapter, which is the consummation and end, etc.

This giving of the Revelation as a sealed book in dramatic form is called the giving of the Revelation to Jesus Christ, and it is chanted as the theme of exultation in the chorus which closes it. At first this seems like a triple and complex method of teaching, that the facts should be stated and then dramatized and then chanted in a new song. But this is our own method, only in a different guise, for we preach the gospel in plain words, and we illustrate our subject, and then we sing a suitable hymn. This triplicity of method turns our atten-

tion to the number three as a signal number like "seven" and "four" and "six," etc. Its constant use challenges our attention to its import. The book itself is called the Revelation to be shown, to be signified. It is from Him which is, and which was and which is to come, the Lord God Almighty. It is from the Father, Son, and the Holy Spirit. It is concerning things present, past and future. John is in the tribulation, kingdom and patience of Jesus Christ. He is the faithful witness, the first born from the dead, the ruler of the kings of the earth. The living creatures say, Holy! holy! holy! They give glory, honor and thanks, etc.

The Christian dispensation as unveiled in this book shows three great divisions, the evangelization beginning at Jerusalem on the Pentecost, the Reformation now well spent, and the Regeneration to come. Its three-fold method of instruction is didactic, dramatic and epic. Three is the distinct symbol for heavenly origin and carries this primary certification in all its occurrences. The time which the sealed messages are to cover is the time of the mystery of God which is to be fulfilled, x, 7. This time also coincides with the time of the tribulation and the patience of the saints, and its fulfillment and demonstration coincides and correlates with the ascendancy of the church, and the work of regeneration or the spiritual genesis, the New Jerusalem, the new heaven and the new earth. The past, present and future are its great general divisions.

The secret of these middle times was hid in God, and eye had not seen nor ear heard; no man knew, neither the angels in heaven, neither the son of man, only as the Father giveth to Him. The secrets within these seals are intended for the churches, as shown by their number; they are of the greatest importance, as shown by the pains of their delivery, and they are the deepest secrets, as seen by their being close sealed so no one could break them.

While John was weeping one of the Elders spoke to him. This is the first time he had been addressed since the Lord laid His hand upon him saying, "Fear not."

Ah! it is his beloved Lord upon whose bosom he laid his trusting head in the love feast at the last supper in Jerusalem. He tells us none of his feelings, only that he had wept much because no one could be found to open the seven wondrous seals; and now to see his beloved Master represented as the sacrificial lamb with all the hosts of God restraining their joy, what a moment! He had been trodden down in the wine-press of world wrath all alone, rejected of men, deserted by His disciples. He is now the center for all eyes and takes the book from the right hand of Him that sits upon the throne. John does not tell us the reaction of his own feelings when he saw all the angels and the heaven and the earth and the sea extolling his Lord. We can imagine that. It is no time for sorrow now. The exile is at home again as when he stood on the mount of transfiguration, with the glory of his Master while he talked with Moses and Elijah. The Christ is here presented as both a lion and a lamb. This is a strong paradox of symbol, lion of the tribe of Judah, Lamb of God. Ah! it was Judah whose prowess saved, when, stung by the disgrace that fell upon his father's family, he vindicated its honor in an act of revenge upon the corrupters of his sister. That act left its impress deep upon his father's heart, who, when aged and dying, and leaning upon his staff, left this encomium—"Judah, thou art a lion's whelp." How multiple is the power of expression by laying symbol upon symbol. He is a lamb slain and now standing before the throne. A lamb in meekness dumb before its shearer and a sacrifice for sins. But this very meekness is the power and prowess of Judah spiritualized. Here simplicity is wisdom, meekness is power, and humiliation is exaltation. The symbol is a kind of figure that flashes upon the heart the points

of spiritual light. Judah and David and the sacrificial lamb are all drawn into one composite to focalize spiritual excellence upon the character of Him who is to be trusted with this book. Christ, moved with a deep sense of shame for the sinful race, which burned like a fire in His soul, was to vindicate His own honor and the ways of God to men and to save those who seek Him, entered the gap of death alone where the maledictions of the world were heaped upon Him. They smote Him, they spat upon Him and put Him to death between two thieves. John in exile sees Him still wearing the scars of that mob. He shows what He has suffered. Once rejected, dragged through the streets and mocked, John sees Him now standing and receiving from God the sealed book. He alone is worthy. "Surely He hath borne our griefs and carried our sorrows. He was wounded for our transgressions, He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. Who His own self bare our sins in His own body upon the tree."

Like the four living creatures about the throne, He too, bears the mark of sin and of violence, but unlike them, His scars are not His own, but are the marks which this world put upon Him and would still inflict upon all true reformers, scars most honorable to wear.

"And He cometh and taketh the book out of the right hand of Him that sat upon the throne." Now the observing, expectant throng breaks forth in glorious praise.

And they sing a new song, saying, Worthy art thou to take the book and to open the seals thereof, for thou wast slain and didst purchase unto God by thy blood of every tribe and people and nation and madest them to be unto our God a kingdom and priests and they reign upon the earth. And I saw and heard the voice of many angels round about the throne, and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a great voice, Worthy is the Lamb that hath been slain to re-

ceive the power and riches and wisdom and honor and might and glory and blessing. And every created thing which is in heaven and on the earth and under the earth and in the sea and all things in them heard I, saying, Unto him that sitteth upon the throne and unto the Lamb be the blessing and the honor and the glory and the dominion forever and ever. And the four living creatures said, Amen, and the elders fell down and worshiped.

The giving of this Revelation through Christ to His servants is the subject of another drama to come later in our story, so that this book will be able to show a true succession from Him that sitteth upon the throne to whomsoever will receive it and be blessed. So was the law given a true succession. It came from God through the dispensation of angels to Moses and from Moses to the people of Israel. This Revelation God gave to Christ, and Christ to the angel, and the angel gave to John and John to whomsoever will read. It was given to the seven churches and it is ours, brought safely unimpaired through the dark ages, thanks to John's warning not to add to or take from it on pain of the plagues which are written therein. Christ is here called "the root of David." David the deliverer of Israel. When the great coarse giant defied the people of God, David's skill brought victory. All that David was as poet, Savior and King, etc., are rays of light with which the worthiness of His character is lighted up. God said "when thy days are fulfilled I will set up thy seed after thee and I will establish His kingdom. He shall build a house for My name and I will establish the throne of His kingdom forever. My mercy shall not depart from him." As it is written "After this I will return and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord and all the Gentiles on whom My name is called, saith the Lord who doeth all these things." All the spiritual excellences extracted from the lives of men and all the promises of God are laid under

contribution to raise to its transcendent heights the character and office of him who is to receive and to impart the precious Revelation. All shadows and types find their ecstasy in the Apocalypse. This book not only rests upon shadows and types, but it supplies the very faculty for reading by the effacement of artificial distinctions which hinder our understandings.

Christ is here represented as a lamb, or, better, "a little lamb." The word occurs twenty-eight times and has a special charm as a "little lamb" in opposition to His enemy, the great beast, presently to appear. The Lamb, as He takes the book, is seen as a slain lamb, and that is given as the ground of His worthiness. To connect His churches closely with Himself, they are called the horns and the eyes of the Lamb and explained as "the seven spirits of God, sent out into all the earth," because the spirit works through the church. The horns and eyes help us to identify the Lamb who received the book as the Christ, who has since the first chapter appeared only in symbol. But in receiving this Revelation from God we miss all symbols for the apostles and churches, for this is an act in which the apostles and churches had no part, but Christ alone. It is a scene with Christ and with the Father. In the first doxology in the fourth chapter, we had three ascriptions of praise, but now, since Christ is joined to the throne as Revelator, we have seven. The Father alone is praised in the first chorus, but now the Lamb and then the Father, together by all creatures in heaven, earth and sea. The Lamb is worthy to receive and reveal secret things. He holds the book.

SYMBOL SYNONYMS.

Seals: Secrets; parables; proverbs; dark sayings.

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CHAPTER V.

Revelation VI.

THE SEAL OPENER.

The seal opener stands as a slain lamb in the full gaze of all in heaven and on the earth and under the earth with the sealed book in his hand and unaided and unattended, opens the seals. John had seen him walking in the midst of his golden candlesticks holding his seven stars in his right hand. He then wrote seven letters to the churches and addressed them to his apostles in form as though they were letter carriers, and in those letters the Holy Spirit is associate with him as joint author or advocate.

Having united these as associate powers so closely with himself, we notice their striking absence in the labors of seal opening. To see Him acting this part alone and entirely aside from His apostles raises again the question of method to be carefully noted. Now, in all these seals openings we observe the absence of His associate powers, for neither the apostles nor the spirit, nor the churches appear by any sign as bearing part. He is not now ministering to His candlesticks as a lampadary, nor writing them letters as an absent bishop, nor ministering through apostles, but is in the attitude of power and stands to do His work alone. He is sole receiver of the secret things of God which eye hath not seen nor ear heard, known to God only, and which angels desire to look into, and about which His disciples inquired and were told were things "kept within the Father's own authority."

The Father has now given to Him in the sight of the seer and of all observers the book of seven secrets, and He, the

Lion, will break its seals. But to whom will He reveal them? To His apostles, those to whom He gave the great commission, those through whom in form as though they were present in the world He sent the letters which John himself is supposed to have carried to Ephesus. To them alone did He give the commission of salvation to bear to all the world and said, "Lo! I am with you alway, even to the end of the world." How strikingly do we identify Him and them in this relation. To none but the apostles did He ever impart secrets or explain His parables. Through these seals He will speak again by mystery as when He spoke on earth having now spoken openly through His letters. But as when He explained to His apostles, and they to the world after pentecost, so again here. He said to them, "That which you hear in the ear, in secret, ye shall proclaim upon the housetop." All these things spake Jesus to the multitude in parables and without a parable spake He not unto them, Matt. xiii, 34. "And His disciples came unto Him and said to Him, "Why speakest to them in parables?" He answered and said unto them, "Because it is given to you to know the mystery of the kingdom of God, but to them it is not given," Matt. xiii, 10. "Unto you it is given to know the mystery of the kingdom of God, but to them that are without all these things are done in parables, that seeing, they may see and not perceive, and hearing, they may hear and not understand," Mark iv, 11. "At that time Jesus answered and said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and the prudent and hast revealed them unto babes, even so, Father, for so it seemed good in Thy sight."

Christ and His apostles stand in the same correspondent relation here, as seals-opener and trumpeters. As in His world ministry He at first spoke openly and then in mystery to the people, so He does again, and as He then explained His parables

and dark sayings to His apostles so they might publish abroad, so the trumpets now follow and explain the seals. They wear new names, but they perform the same relative parts. The parable speaking mystic, Jesus Christ is secret teller or seal opener, and is followed by His trumpeters as proclaimers. It is only a change of names. The seals and trumpets are Christ and His apostles in mystery, publishing the gospel of the future as they preached the gospel of fact and faith in time past.

They each perform seven parts. He breaks seven seals and they blow seven trumpets. But they are separated here as they were after His ascension; not now as seven stars in His right hand which shows their relation as before His crucifixion while they still journeyed together and He kept them so that none was lost but the son of perdition, but they follow Him as after Pentecost. His promise to them was, "Lo, I am with you alway even to the end of the world." They are going to give us the glad tidings of the future upon the form of the Great Commission beginning at Jerusalem at Pentecost. But it is in a mystery. We shall see the past in form or pattern, and that form being so fixed on the mind, we must be guarded against taking the form for the substance, a mistake all hitherto have made. The past and the future are written together as shadow and substance, as inscription and superscription. Christ and His apostles will now tell us the story of the future in a manner so like their relations in the past, that we shall be constantly inclined to see only the shadow and miss the substance. That which was substance—the gospel in fact—now becomes shadow or form for supporting new truth about the future known to God only, and that which was shadowed as future now becomes substance and reality. We are to see two mental images at once, as we saw the tree and the vine. We are to discern things in their essence where they are one. We are to know Christ and His apostles by their offices and

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in new names descriptive of their new parts. They are here acting their parts about the future exactly analogous to the manner in which they acted in the gospel history under the Great Commission.

Christ takes the initial with opening the seals which answer to His teaching by parables, and the apostles follow with trumpets which correspond to their first proclamations. The seals and trumpets are companion parts as Christ and His apostles were companion. They will also act again a supplementary part to the seals and trumpets to be met in the second half of the book, chapters xiii, xiv, and xv. This supplemental part represents them as carrying out the second part as the seals and trumpets show the carrying out the first part of the great commission. We cannot enter upon the study of the noble book at all till we see this larger design or mold in which it is cast. Here we are to meet the second or minor cryptogram, or pattern. Our major cryptogram is Creation, which rules in the division of the parts acted into categories of seven. These two, Creation and the Great Commission, do not comprehend all the cryptogramic system, or sign writing, but only the larger divisions of it. Every vital fact of sacred history used to raise a spiritual truth to view in this book is of the nature of a cryptograph or shadowgraph. It is a method in which we are called upon to resolve what we are accustomed to know as substance, back into shadow, and by mental effort to erect the new spiritual substance upon that form, to see the future and unknown, "even as by the things that do appear." For lack of the faculty which this practice gives we may remain blind and not "be able to see afar off." In this spirit of transcendence, Noah, Abraham and Moses were enabled to see the coming glory of the Lord and to rejoice in its light. Moses saw Creation in seven labors, or in seven visions of labor, and he discerned what they pointed to, and he said, "The Lord, your God, shall

raise up to you a prophet like unto me, Him shall ye hear." That is interpreted to refer to Christ, who comes in the sign of seven performing the seven great labors of the new creation; hence the seven seals opening and the final, the great Sabbath rest, toward which creation and all labor looks. There is no confusion in these shadowgraphs on which our story is patterned. As creation in seven labors governs the division of parts, in which Christ carries out the New Creation, so also will He show the relation of these parts to each other, as that which He employed in carrying forward the Great Commission. Therefore, in reading the seals and trumpets, we shall see a double picture and feel we are reading over again the Gospels and Acts of Apostles (more properly Acts of the Holy Spirit) and our minds will constantly tend to drop from the spiritual future to the historical past. It requires we should bear constantly in mind that in these Seals and Trumpets we are reading the future, the things of hereafter, the secret things, that were not known to men, nor to angels, which no one in heaven or earth could receive but the slain Lamb only. This requires sustained reflection and prescience to attain the blessing of understanding. We read a new story raised upon the form of an old one. We must now turn our attention full upon the Great Commission.

That Commission as given by John himself is, "God so loved the world as to give His only begotten Son that whosoever believeth in Him might not perish, but have everlasting life." This has two sides. He that believes shall have eternal life, he shall not perish; while he that believes not shall perish. Here is a positive and a negative side. This two-sidedness of the Commission is in essential harmony with the economy of God from the beginning. The two mounts of blessing and cursing—Ebal and Gerazim—on which the prophets stood to teach and to warn Israel. The two tables of stone on which the laws

were inscribed by the finger of God rest on the two trees of life and death in the garden which the Lord planted East in Eden. The two dreams each of Nebuchadnezzar and of Pharaoh and of Joseph all rest on these two trees; so also the two-edged sword that proceeds out of His mouth who conquers in this story, and the two sides of the book written within and without, and the two trees of life that grow by the river of the New Jerusalem, all rest upon these two trees in the garden East of Eden. The Great Commission has this same duality, or two sides of life and death, and as "the things which are to come to pass hereafter" are to be conducted on that pattern, we have the first part of the Great Commission carried out by the Seals and Trumpets, and the second part carried out as by Christ and His apostles under changed symbols which fitly describe their changed functions yet to appear in their place. All the subject matter of the Revelation of Jesus Christ is properly contained under these forms. The carrying out of the Commission from the time John was in Patmos, is told in mystery, but it is written on the witness of facts. It bears its own proof. We have noticed that Christ in receiving these seals and opening them acts a single and unattended part as carrying out in regard to the conquest of the world powers on the ideal shown to Nebuchadnezzar. For in that vision Christ was shown as a stone, cut out of the mountain, and as crushing the image of world power in His single capacity, with no appearance of any assistant agencies employed. He performs it alone. In this respect He stands head over the united world powers in the name and power of God as the king stood over them in the name and in the power of flesh and of sin.

But in the vision given to Daniel to supplement that given to the king as the trumpets here supplement the seals, the saints and not Christ are seen by Daniel overcoming the world powers and as reigning under Christ. The seals and trumpets

sustain these same relations to each other. This fact holds together the two great facts that Christ is to conquer and reign, but He is to do it through His chosen agencies. This explains why it is that in all these seals we do not have any recognition of the apostles or churches. Here we challenge the candid world to observe that the seal openings, being patterned exactly upon Christ's personal ministry, it not only fulfills the vision, as shown to the King of Babylon in regard to his work, but that doing so, it also marks the progress of on-going time as was there definitely explained by the fact of successive empires. The king was told that Christ, the Stone, should destroy the image, and the image was declared to be the successive empires, the totality of brute power, the four universal empires which were to succeed each other in time. Not only does the interpretation which God gave to the king show the progress of on-going time in which Christ was to accomplish the destruction of brute rule, but the pattern which the seals are directly following—that is, the carrying forward of the Great Commission—shows it equally clear; that is, the on-going not of chronological time but as seen by the very nature of the events and their changes in time, just as we know that His ministry and His death and ascension must have stood to each other in this order. Here our cryptogram serves us an unexpected purpose. We are assured of the succession of time, not chronological but Christological—the only kind of time taken account of in this book. We see, then, that as these seals are opened we are to note they mark the progress of on-going time; first, by the seven acts of Creation on which the work is patterned and which are marked as the first day and the second day, the third day, etc.; and second, by the on-going of the personal ministry of Christ which He here follows; and third, the on-going of time declared of the successive empires which He is to

destroy. Thus in three ways these seal openings show the progress of time.

It is pleasant to follow Christ and His apostles and His churches, through their changing offices and relations, and to see the correlation of their symbolic names as they stand to each other, and to the offices of redemption they are to accomplish. We know our Lord first as Jesus, and then as the Christ, and then in mystery as Lamp-keeper, and then as Letter-writer, then as Seal Opener, then as Revelator, holding His sealed book open, and later as Sower and Harvester, etc. In the same manner we trace the apostles through their real and mystic functions. When He is Teacher they are disciples; when He is absent He calls them Orphans; when two of them would strike down the Samaritans with fire He called them sons of thunder; when He is seated on the right hand of God they become apostles, sent to do His work; when He is Lampadary, trimming His lamps, they no longer on earth are His stars in His right hand; when He writes letters to His churches they are His carriers; when He opens seals they become his trumpeters, and when He is done with giving secrets and cries with a world-reverberating voice as of a lion's roar then they are seven thunders to make the heavens and the earth shake with the acclamations of the mystery finished, the Revelation revealed. So also when He as Harvester is done with sowing and reaping and treading the wine-press of the wrath of God, then they are the tare burners and pour the seven bowls of wrath upon the disobedient. In the same manner we may follow without digression and without a doubt to the end the other heavenly powers, and also the few elementary principles, the contents of its substance, which convey its form and structure through all the areas of bold symbols in nature, as heaven, and earth, and sea, mountains, rainbows, burning and bloody lakes, and abysses, famines, wars, mortals, angels and demons, etc.

Through them all these few simple threads hold their way and help to form them as embroidery within which are contained the mystery of the glorious One to come.

If we take the world church, which means the elect, or called out, it undergoes the same symbolic changes correlating with the immediate subject and its relations. They are candlesticks when viewed as giving the light of God to the world, and as lamps, when giving the world light on God as the source of all. As related to Christ the churches are His horns, powers, and eyes or intelligence, and later they are the temple, the tabernacle, the Holy City, the Holy Woman, the camp of the saints and the New Jerusalem. So, too, the Spirit appearing first as seven spirits, and then as joint author and advocate of the seven letters, and later is called the Seal of the living God, and at last the spirit with the bride calling upon all who will to come and drink of the water of life freely.

This continuity of the few essential elements through the entire work both guides our course with certainty and assures the greatest coherency. The book of Revelation itself will justify the same variety of symbolic names suited to its nature and mission. As a Revelation from God and from Christ and from The Spirit and from one of the Elders and from the Angel guide and from John, it is a polyglot of heavenly voices.

As to its double writing, it is the great cryptogram, shown as a book written inside and out. As containing an epitome of all the Revelation of God past, present and future, it may well be called the Gospel of the Almighty. As explaining all that God had said, and done, and will do, it is the Revelation which He gave to Jesus Christ to show to His servants; and as to its structure, it is reticulate, woven of threads of divine truth into a Cloth of a Golden age to come. As to its intelligibility, discarded and called a sealed book, a veil over the eyes of spiritual Israel. As to Christ, it is the seamless garment

in which He has walked down these centuries undiscerned and unknown as when He walked toward Emmaus after His resurrection.

He holds the sealed book. The seal breaking will be the utterance of seven parables. They will be a kind of chalk outline to be filled in by the trumpeters. Just as in His first ministry from the time His enemies sought to destroy Him, He spoke in parables and dark sayings and left to His apostles to explain after they had received the Holy Spirit, so again will it be with the Seals and Trumpets.

Lying between Christ's ministry proper and the apostles' ministry was the day of Pentecost, and so there is a day of Pentecost lying between the Seals and Trumpets. While among men Christ preached the Gospel in prospect to be perfected and made real in His death and ascension, and the apostles were to declare it as accomplished fact after the descent of the Holy Spirit, so here again the Trumpets will explain after an ascension takes place, chapters vii and viii. We are to read these Seals as we read Christ's parables in large picture characters, and the trumpets as we read the plainer sermons in the Acts. We are to bear in mind that what follows is spoken of a future church which should rise in place of the church then decaying.

SEALS IN GROUPS.

The Seals are divided into adverse groups of three and four, the group of four coming first. In the first group we have four horses, one for each seal, and these four horses are brought to our attention by the "four living creatures," each one saying to John in a voice like thunder, "Come and see." These horses are of different colors and are mounted by four riders, accoutered in four different ways, and the fourth horse was given authority over the fourth part of the earth, etc. The open letters were divided into groups of three and four and marked

by the transition of the promise and the Spirit, each taking the other's place after the third letter, already explained.

The two groups of the Seals are marked also by a violent change in the character of the symbols used, and by the effects of the acts performed, etc. The second group has nothing corresponding to horses, nor of living creatures, nor of things earthly, but it enters a different region, showing souls of the slain under the altar, and the heavens in mourning and the canopy and the mountains and islands passing away, and the last of this group is a silence in heaven for about half an hour. Here is a manifest conflict of opposing powers between these two groups of seals.

The four horses bring to view Nebuchadnezzar's vision of the great image with its four diverse parts of gold, silver, brass, iron, etc. These horses are in the world sign of four. They are called to our notice by the four creatures in four separate calls. They have four riders equipped in four different ways, and the fourth is given power over a fourth part of the earth to kill in four different ways. These horses show the same superior headship as the image of the king's vision, and they show the same decline toward the end. The head of that image was gold, the arms and shoulders silver, and ending in iron and clay. So here our first horse is white and everything white is God's in this book; it is a heavenly sign, and his rider having a crown on his head, going forth conquering and to conquer, and the last horse is a pale horse, ridden by death and followed by Hades. The one thing common to all the parts of the king's image was that they were all man. The image was that of a man, while here, though these animals differ in color, etc., they are all horses, symbols of war and conflict, and these horses are attended by men who also show a difference in their missions by their equipments, etc. Now the four living creatures we saw about the throne were engaged

in one and the same matter, praising God, and so here also these living creatures perform one and the same office; they simply call attention to these four horses. All they do thus far is purely ministerial and uniform, though they differ in their appearances as a lion, a calf, etc. But these four horses, like the four parts of the King's image, differ. They mark different conditions which must belong to different eras of time. They follow the interpretation of the King's dream in showing succession and change of times. It was expressly told the king that these four parts represent the universal monarchies which were to succeed his own, as in fact they did. Daniel's own dream of the four great beasts that came up out of the sea was explained the same way by the angel of God; that is, that they represented the four monarchies in succession. The vision of the four horses is another vision of the world powers, not of universal monarchies, but of the changing aspects of world power in its last monarchy or form, as it goes on toward the golden age of the heavenly kingdom, where world power will have but one office; that is, to do the will of God.

These horses mark the changes that are to take place in the kingdom of men, beginning with the advent of Christ, till it becomes a kingdom of God, and the use of horses as symbols of the whole world in strife is well chosen; and at a point later in our story we find the whole world at war on horses to accomplish the overthrow of brute rule. It continues to grow more evident that the great image of the king's dream, and the four beasts shown to Daniel, and the four horses shown to John, are all different manifestations of world power in its changes toward the state in which it is represented as four living creatures around the throne. This is the supreme line of division in this book, and the conquest of Christ over the sinful race is the object toward which the great tragedy moves. These manifestations of brute power are treated in a manner exactly

analogous to that we first met on the side of heavenly power. That is, all world power is one in its enmity to God till the last scene where it is shown to be subject and in harmony and peace with His power and glory.

Four is the keynote or battle cry that continues to hold the central truth of sin and apostasy to the end when it blends with praise and obedience in the same creatures there regenerated. It is therefore a symbol which, taken with these greater facts, becomes our unfailing guide in referring all these elements to a common woe in the fall by sin. In these three great visions we notice the man image of the king and the four beasts of Daniel and the four horses of John, the first in each series is the greatest. The head of the king's image of gold, the king of metals, and Daniel's first beast was the lion, the head of brutes, and the first horse is the purest of the horses, for white is an exclusively heavenly symbol in this book. The same decline or decadence is also true of them all. In one it is gold as against silver, brass, iron and clay, and in another a lion as against a bear and a leopard and a nameless monster, and in the last it is a white horse as against a red, a black and a pale one.

The king's image stands on the earth, Daniel's beasts come up out of it, and John's horses go forth upon the face of it. The king's image is stationary, Daniel's beasts come one after another in time, and John's horses follow each other on the earth, also showing succession of on-going time. The king's vision shows world power in false glory, as seen by the worldly people who raise up kings; the vision of Daniel shows world power as rising out of the consent of the sinful people as viewed by God, while John's vision shows world power in its active exercise against the will of God, men upon horses in the conflict of these Christian ages. The essential truth within all these being the world power or the sin of man undergoing

changes on its way to the consummation. The symbol of horses rests upon Zech. vi, 4-5, identified with the times and circumstances of the returning from captivity as type or shadow.

Here is the first appearance of the conflict between the signals four and seven. The whole earth in arms is presented in the sixth trumpet, a great army of horsemen let loose to make war. Still later another army of white horses, a hundred and forty-four thousand, at the head of which rides the ruler of the kings of the earth, with "His eyes like a flame of fire and many diadems upon His head."

THE FIRST SEAL.

And I saw when the Lamb opened one of the seven seals and I heard one of the four living creatures saying, as with a voice of thunder, Come, and I saw and beheld a white horse and he that sat thereon had a bow, and there was given unto him a crown, and he came forth conquering and to conquer.

The first seal reveals a white horse, the symbol of purity, and is, therefore, the head of gold to this new group. His rider alone wears a crown. He is an archer with a bow and his mission is conquering and to conquer—to conquer is prophetic. Christ is become the head of world rule. He is Emanuel—God with us. He is made the head of principalities and powers, has all authority, both in heaven and on earth. This is a new cast of the world powers, looking into the future, from Patmos at the close of the first century, Christ is that head of gold whose kingdom is to increase and fill the earth. He is the lion that stands at the head of all world power. As the monarch of Babylon stood at the head of all world power in sin in the old world, so Christ stands at the head of all world power in righteousness in the new. He is "the beginning of the creation of God." The monarch of Babylon was idolatrous and a beast's heart was given to him, but after his humilia-

tion a new heart was given to him, and Josephus tells us that after this he remained a true servant of God the rest of his life. Christ or Christianity is the white horse with his rider. Christ refused the gift of the kingdoms on the terms offered by Satan, which the beastly rulers had always and still continued to accept, but He won them by His own valor. It is the winning of these kingdoms and taking possession of them that this story is all about. All the uses of seven are the prophecies and pledges of His victory by the fact and presence of creation. Seven is itself the union of three with four, and hence the grouping of four as against three till that union is completed, and then the groups are no longer arrayed as in the first series, one against the other, which we shall presently see. The three will conquer the four. Christ, by the death which He suffered to save the lost, is not only accounted worthy to open the seals, but is made both Lord and Christ, and the kingdoms of the world will be awarded at the end of the battles of the Lord."

"But we see not yet all things put under him, but we see Jesus who was made a little lower than the angels for the suffering of death crowned with glory and honor."

Christ is become the head of all things. He is to rule the world in righteousness. He will go down for a little while and the blood-red horse will pass over Him, but He will rise again, and upon His garments and on His thigh shall be written "King of Kings and Lord of Lords." For our theme is, He is ruler of the kings of the earth, the Alpha and the Omega. There is a deep chasm between white and red—they are the flags of two hostile powers. The white horse and his crowned rider with a bow is Christ as the new head of world rule—the lion of the tribe of Judah, the head of Gold, the king who goes into a far country and afterwards returns to take account of his servants.

SECOND SEAL.

And when he opened the second seal I heard the second living creature saying, Come, and another horse came forth, a red horse, and to him that sat thereon it was given to take peace from the earth and that they should slay one another, and there was given unto him a great sword.

To take peace from the earth, is to attack the Prince of Peace. The second seal brings a red horse. Its color is blood and its mission is to kill and to destroy, and the rider is given a great sword to take away peace from the world, and that they might kill one another. The color of this horse is found again in the great red dragon, and in the red beast that follows him, and we have a lake of blood yet before us, and the sea is reddened with blood, and a lake of red fire awaits the wicked at the end.

We cannot see any mere personality in this horse or his rider just as we could not in the white horse, nor in the head of gold, etc. True, Daniel said to the king, "Thou art the head of Gold," but he speaks of him only as representing the empire, for when he tells him of his successors he speaks of them as empires, and so, too, the first of Daniel's four beasts was a lion, which did not represent a person but an empire, and the white horse and rider do not represent Christ as only a person, but primarily as the representative of heavenly power. The red horse represents the world power in its first opposition to Christianity. This is the advantage of using colors. This color is the color of all the bloody work, all persecutions of Christ and His followers, and, while it had its greatest fulfillment in the times closely following the ascension of Christ and in the early centuries, it has a fulfillment in all like persecutions everywhere and always. This horse and his rider show this aspect of all world power as against the claims of Christ.

The temper of this world put Christ to death and killed and banished His followers, and this Revelation is to show to God's servants the nature of the struggle through the ages to ensue. Red marks the bloody track of sin from angry Cain down to this hour. Pagan Rome laid waste the church. "Why do the heathen rage and the people imagine a vain thing? Herod and Pontius Pilate and the people of Israel gathered together against the Lord and against His annointed." "The Lord shall hold them in derision."

THE THIRD SEAL.

And when he opened the third seal I heard the third living creature saying, Come, and I saw and behold a black horse, and he that sat thereon had a balance in his hand, and I heard, as it were, a voice in the midst of the four living creatures, saying, A measure of wheat for a penny and three measures of barley for a penny, and the oil and the wine, hurt thou not.

The black horse shows the world in darkness. This is the fruit of brute rule. A deep night settled down upon the world following the period of the first and greatest persecutions. The black horse is mounted by a merchantman, not a soldier. He has a balance in his hand and holds auction, selling out heaven for oil and wine, making merchandise of the word of God and the servants of God. This voice comes from the midst of the four living creatures. The world powers have taken possession of the kingdom by force. The servants He left to take care of His kingdom have been unfaithful. Some were killed and others corrupted. This merchantman holds a balance; he is carrying on an auction, selling and weighing out wheat and barley, symbols of the word of God, for wine and oil, symbols of commerce, at enormous prices. Sell the word of God and your traditions at famine prices and do not hurt or do injury to the world's goods. Ah! those who cast lots for His garment have

a succession of their own kind who now make merchandise of heavenly things and sell out His church as they sold its head at the beginning.

This black horse shows that condition of things we call the Dark Ages. We are presently to have that condition of things presented in which a great bankrupt sale will be held of contraband stuff as merchandise when there will be no buyers. Heavenly things will be degraded to the level of traffic and then sold to those who grope in the dark, but the light will break upon a day when no one will buy it.

THE FOURTH SEAL.

And when he had opened the fourth seal I heard the voice of the fourth living creature saying, Come, and I saw and behold a pale horse, and he that sat upon him; his name was death and Hades followed with him. And there was given unto them authority over the fourth part of the earth to kill with the sword and with famine and with death and by the wild beasts of the earth.

This horse is the color of death, and his rider is named "Death." This is the end of world power, the end of man's glory and the beginning of the heavenly. The iron feet and toes of the great image were mixed with clay and easily broken. The stone cut out without hands was to strike the image on the feet. From the white horse to this pale one the colors show that decline, and at last Death has overtaken the long reign of brute power. The changes which were to occur in the world from gold to silver and from silver to brass, and to iron has the same illustration in these colors and equipments, illustrating the general characteristics of world power from the time of John's writing till the end. It was then in the hands of the Cæsars, whose power broken, should be the beginning of the destruction of all power adverse to God. The white horse is the kingdom of heaven begun, the red horse the bloody

sword that drove it from the field, the black horse the dark ages of the ghouls that rob the dead, and last, the pale horse of death and hell, the decay of brute dominion, to be followed by the establishment of the kingdom of heaven to have dominion forever and ever. There is still at this hour blood and darkness in the earth, but they shall never prevail as in the past.

This pale horse points to the time when the thrones are to be set and the ancient of days shall sit, and judgment be given to the saints. It is to be noted here that the plural is twice used in these seals where the subject is singular. In the second seal it is said "that they should slay one another" and in the fourth seal, "And there was given unto them authority over a fourth part of the earth, etc. This shows the representative character of these horses as the spirits of the people of these epochs that followed each other.

It is said that Death and Hades followed this dead horse. What a horrid and thrilling picture of the end of all beast worship, and of rebellion against the will of God. But not all persons were worshipers of brute power. Some had borne testimony for Christ. That meant martyrdom or exile. The red horse had passed over them and their voices hushed on earth must be heard again from beyond. The newly awakened idea of immortality, brought to light by Jesus Christ, had left burning in the hearts of His followers the deepest and tenderest question that was ever put up to heaven for its pity. Against all the contradictions of a sinful world they had espoused the hope of a heavenly kingdom and the speedy coming of the Lord; and from hearts most sorely tried they had asked, "What of our beloved dead whose lives have paid the penalty of their love for Jesus? Where are they?" They were in distress for their dead.

Prompt as the voice of God from the seat of mercy when

faithful Abel's body lay warm and bleeding near his smoking altar and his soul crying from earth to rebuke his murderer, so here again the voice comes from the heavens to tell the story of those who had fallen at the altar for Christ under the bloody hands of Cain's true successors.

THE SECOND OR HEAVENLY GROUP.
THE FIFTH SEAL.

The second group is an answer to the first. The fifth seal answers the question raised to God from the myriads of anguished hearts, "Where are our dead?" Ah, and they cried too.

And when he had opened the fifth seal I saw under the altar the souls of them that had been slain for the word of God and for the testimony which they held, and they cried with a great voice, saying, How long, O Master, the Holy and the True, dost thou not judge and avenge our blood upon them that dwell on the earth?

Them that dwell on the earth means the wicked. It is used many times. It means settled down upon, or rooted in the earth, and not simply those who sojourn upon it. These precious souls had left the world under a load of obloquy and shame, accused, but not convicted of wrong, and so condemned and put to death, but are not dead. Their offense was trying to save wicked men from their own sins. They had been driven from this world in the roll of criminals and now they cry for vindication. Their Master who was denied judgment and put to death as a criminal under the brute powers was made alive forever more, and He has the keys of death and hell and He hears the cry of heart pain from the injustice of the judgments they have suffered.

And there was given to them each a white robe and it was said unto them that they should rest yet for a little time until their fellow servants and their brethren which should be killed, even as they were, should be fulfilled.

This is an echo from the resurrection of Christ, the first fruits, and afterward them that rest or sleep in Jesus. The old sinning world could not see beyond His death nor the graves of His followers. But, like faithful Abel, they speak from where they fell at the altar.

John, who had the greatest, calmest soul of all men here in this solitary place, hears this cry from the martyrs and sees the white robes given to them, and hears the promise made that their cry for avengement on them that dwell upon the earth shall be heard after their rest of "a little while." The world's victories are only seeming. Ah! sinful man, where is thy brother? He answers back to you clothed in white and resting in the promise of Christ. Why do the heathen rage and the people imagine a vain thing, the kings of the earth set themselves and the rulers take counsel together against the Lord and against His annointed, saying, "Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision." And being let go, the disciples went to their own company and repeated all that the chief priests and elders had said to them, and they lifted up their voices to God with one accord and said "Lord, Thou art God which hath made heaven, and earth, and the sea, and all that in them is who by the mouth of Thy servant hath said why do the heathen rage and the people imagine a vain thing, for of a truth against Thy Holy Child Jesus, whom Thou hast annointed, both Herod and Pontius Pilate with the Gentiles and the children of Israel were gathered together." But they are doomed. The stone cut out of the mountain without hands shall crush them and become the mountain that shall fill the earth. Christ has promised to hear that cry from beneath the altar. "I say unto you He shall speedily avenge them."

THE SIXTH SEAL.

CRUCIFIXION OF THE WORLD POWERS.

The sixth Seal brings us to the climax. God finished His works on the sixth day; on the sixth day He made man, and in the sixth Seal Christ shall conquer him; in every presentation of the world powers under whatever symbols they all end in disaster. They stand to the rising tide of heavenly power as an anti-climax. While Christ was in the world He grew more pronounced and less popular till they put Him to death. Though He could call twelve legions of angels to His defense, yet, "as a Lamb is dumb before its shearer, so He opened not His mouth." But of that judgment and execution there is to be a reversal from a higher court. When, in the close of Seals time, Christ shall grapple anew with the powers of darkness. They shall fall and He shall be conqueror and shall rise and rule with a rod of iron.

In the fifth seal He promised the crying souls beneath the altar that in a "little time" they should be avenged. That time has come and Christ returns judgment and execution upon the enemy. This execution takes on the form and symbolism of a crucifixion. Ah! the manner of His own death was by a cruel crucifixion; so ended His first ministry of teaching in parables, but His second ministry of breaking seals is to end in putting the enemy to death, a retaliation in kind, by a mightier crucifixion. When Christ was crucified the earth did quake and the rocks were rent open and the sun was darkened and His disciples were frightened away and they fled and hid themselves from the face of the angry world powers.

And I saw when he opened the sixth seal and there was a great earthquake and the sun became black as sackcloth of hair and the whole moon became as blood and the stars of heaven fell to the

earth as a fig tree casts her unripe figs when she is shaken of a mighty wind; and the heaven was removed as a scroll when it is rolled up, and every mountain and island were moved out of their places. And the princes of the earth and the chief captains, and the rich, and the strong, and every bondman, and freedman, hid themselves in the caves and in the rocks of the mountains, and they say to the mountains and to the rocks, Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb for the great day of their wrath is come, and who is able to stand?

Would they but hear it the answer is given in advance. "He that hath a pure heart who hath not lifted up his soul unto vanity." "He that overcometh." At His own crucifixion His timid and frightened disciples fled, for the shepherd was smitten and the sheep of the fold were scattered abroad, but here in this mightier crucifixion of the enemy the princes of the earth and the chief captains and the rich and the strong, and with them the rabble, the bond and free, shall slink away and hide themselves in the opening rocks and in the dark mountain caves, and shall call upon the rocks and the mountains to fall upon them and to hide them from the face of Him who sits offended on the throne and from the wrath of the Lamb. "The day of His wrath has come; who is able to stand?"

When He was crucified the veil of the temple which divided the holy from the most holy place was rent from top to bottom, but now the heavens are rent and rolled up like a scroll. The islands and mountains that trembled then are now moved out of their places. When on His way to crucifixion, consigned by the world powers, and led by the soldiers and the mob, bearing His own cross, there followed Him a great company of people and of women which also bewailed and lamented Him, but Jesus turned to them and said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children, for behold the days are coming in the which they shall say,

'Blessed are the barren that never bear, and the breasts that give no sustenance.' Then shall they begin to say to the mountains, fall on us, and to the hills, cover us, for if they do these things in the green tree what shall be done to them in the dry?"

Righteous judgment has overtaken them. Their crucifixion day has come and what they did in the green tree has returned to them in the dry. Ah! ha! the cry and wail now comes from the other side. The altar from which the martyrs cried for avengement gives forth a solemn Amen to the execution, xvi, 7. O, the painful sight. "Hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb." His wounds still testify to their crime and the wailing cries of His persecuted and crying disciples are still ringing in their ears. He stands now where every one can see Him, and they that pierced Him and all the tribes of the earth shall mourn over Him. The voice for revenge is answered and the crucifiers are crucified. Infinite and loving pity has no other so tender expression as this, wherein Christ's innocence made manifest is the greatest pain to His enemies. While breaking these seals John sees Him standing as a lamb slain. He tells the outcome of the contest, the world powers put to death by the striking imagery of His own crucifixion.

The fourth seal, with its pale horse and his rider, Death, showed us only that the reign of man had ended, and the sixth seal, which speaks on the other side, tells us how it is done—by a crucifixion. Thus we see how these groups of seals assist each other to tell the story, and how valuable the structure in assigning the parts to their own places. We are at this moment living in the sixth seal, if we read the signs aright. Brute rule in the earth is breaking now, and the power of God is advancing as indeed for a long time, but the struggle may be hard before the triumph is won.

The whole story has now been told except the seventh seal, which ushers in the Sabbath. It announces the end. These seals cover all of Revelation time. They tell us the whole story, on both sides, but they tell it only as related to the part which Christ bore in His own office, as the stone cut out of the mountain to crush the great image. The story as now told has this limit; that is, it has special reference to His conquest of the world powers considered as having conspired to reject Him and His kingdom.

Here we look for the seventh Seal only to note its conspicuous absence from its place. It is not in due order. Something has displaced it not hitherto discovered. The matter which follows shows a break, and seemingly quite alien and unrelated to what has gone before. All the commentators whose work I have examined have stranded at this point. The disturbing cause must be understood. It is the cryptograph or pattern which governs the relations of these seals to each other and also to the trumpets. It is the Great Commission. This is the divine order and it supersedes all other arrangements. It governs the structure. Christ's ministry was not ended by His death but by His ascension and His sending the Holy Spirit which He promised His apostles would be given them to convict the world of His righteousness and seal their judgment, etc.

This gift of the Spirit was to precede the proper ministry of the apostles. The conferring of this gift was a part of His ministry, and after its descent on the day of Pentecost His ministry was fulfilled, being committed to His apostles with the promise of His presence and the guidance of the Spirit. The fac-simile of this now appears in mystery here in this sixth seal and before the seventh. We have the ascending angel who bears aloft the seal of the living God, the Holy Spirit, which none could bear but He; and which none but He could ad-

minister from on high. His Seal opening ministry has a supplement before He enters into His rest, to be shown by the seventh seal. So governed by these facts of His first ministry, we are to have in form a new ascension bearing away the promise of the Spirit and a day of Pentecost, as at the first, and then He will open the Sabbath seal, but not till then, for so the pattern rules. That fact exactly explains the displacement of the Seventh Seal and all the forms attending leave not a doubt of its governing the order in this way.

The Sixth Seal brings us forward to a place where the world powers are crucified and a time when He will re-establish His kingdom by a power which is given upon the form and credit of the first Pentecost. The very form and tenor of what follows the sixth seal, and precedes the seventh, shows plainly that we are following again the great facts about His ministry, only they are, as we shall find, swollen into greater dimensions. He has ended His six great seal opening labors by a retaliation upon the brutish world that killed Him, and now we may look for that mystic ascension to follow.

SYMBOL SYNONYMS.

Balance or scales: Spiritual merchandise; trade mark; number or name of beast; bankruptcy, etc.

Souls under altar: The seed caught away, 12; the martyrs; the blessed dead.

White: Crystal; pure; bright; white linen; sealed on the forehead; virgins, etc.

Red: Blood; death; sin.

Black: Merchandise; marked on the hand; darkness.

Pale: Death; hell; judgment; vintage of the earth; winepress of God's wrath.

CHAPTER VI.

REVELATION VII.

THE MEETING GROUND.—MYSTIC PENTECOST.

"The shepherd was smitten and the sheep were scattered abroad." "I will not leave you comfortless. I will send the comforter which is the Holy Spirit. He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you."

The halo of the Pentecost was a reply to the black Friday of crucifixion. His timid disciples, frightened by the mob, fled and hid themselves. The coward soldiers that guarded the tomb, appalled at the sight of the angel that rolled away the stone, were stricken with panic and broke discipline and fled away, regardless of Roman law and penalty and were suborned to swear that the disciples had come and stolen away His body while they slept; and Herod, to whom truth was such a stranger that he asked "What is truth?" released them on this false pretense. The day of Pentecost must cement the ministry cut off by His death. "I will come to you again," is His promise. The Pentecost is to be both a supplement to Christ's ministry and a preface to the ministry of His apostles. But it is more. It is heaven's reply to earth; it is Christ's answer to Herod and Pontius Pilate and the Gentiles and the people of Israel. It is "the great day of the Lord." The broken link shall be welded and the verdict of the courts below shall be reversed, and the frightened disciples shall receive power from on high, when the Holy Spirit is come. "Now I go my way to Him that sent me and none of you asketh me whither goest Thou. It is expedient for you that I go away, for if I go not away the

Comforter will not come unto you, but if I depart, I will send Him unto you. And when He is come He will reprove the world of sin and of righteousness and of judgment. Of sin, because they believed not on me; of righteousness because I go to my Father, and of judgment because the prince of this world is judged."

On the day of Pentecost Christ must set His seal upon His apostles and upon His work, and here they must stand before the sinful world powers as He had done, but under new conditions. Here He is to be declared as risen from the dead and ascended to the right hand of God and made both Lord and Christ on the very spot where judgment was denied to Him and He was turned over to the mob. He told Pilate that he could have no power against Him except it were given to him from above. The apostles had already received the Great Commission to go and preach to all nations but had also received a countermand to "tarry in Jerusalem till ye be endued with power from on high." "For the Holy Spirit was not yet given because Jesus was not yet glorified." When He had charged them that they should bear witness for Him in Jerusalem and to the uttermost parts of the earth, while they beheld, "He was taken up and a cloud received Him out of their sight, and they stood gazing into heaven." His ascension was necessary to the day of Pentecost and a preparation for it. Upon this great event the preaching and the kingdom must wait. It was to enlist the apostles under the Great Commission to carry out its provisions. On that day He conferred the Spirit and sealed with the seal of God a great number of persons, given as about three thousand souls, wrested from the enemy and they continued together and had all things in common. The day of Pentecost works a great change in the relative position of all the actors who had taken part in the great tragedy. These parts we must keep clear in

mind for we are following in this gospel narrative of fact the pattern of heavenly things to come in a mystery.

That which is vital to the story is that Christ having been put to death by the world powers ascended on high, bearing with Him the promise of the Spirit which He shed forth after He had been glorified and by whose power He confronted the world powers and won a victory of three thousand souls from the enemy, "men out of every nation under heaven, and they that believed were together and had all things common, and day by day continued with one accord in the temple praising God and having favor with all the people."

Christ having now fulfilled His ministry entered upon His rest, leaving His apostles in full commission and power to carry forward His kingdom. He now ceased from His labor as God did from His. The part which the apostles acted and the part which the world powers acted are to be seen later. We are looking directly at the part which He bore. We are prepared to read the relations which Christ mystically sustains to the world power.

And after this I saw four angels (world powers) standing on the four corners of the earth, holding the four winds of the earth (possessing the power) that no wind should blow on the earth or on the sea or upon any tree. And I saw another angel ascend from the sunrise having the seal of the living God, and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees till we have sealed the servants of our God on their foreheads, and I heard the number of them that were sealed a hundred and forty and four thousand sealed out of every tribe of the children of Israel.

In the time of the sixth seal or between the sixth and seventh, we are to have a great revival for a second church expressed in the imagery of a Pentecost, just as we had the world

powers destroyed under the forms and imagery of a crucifixion. But that phase of the Pentecost presented here is the part which Christ bears as of Himself and unattended, as already explained. It shows His changed relations to the world powers as being now able to command them in greater numbers than at the first Pentecost. He commands the world powers mystically, that is, the four world angels, that represent the total of world power. The other part acted on the day of Pentecost will be given in mystery in the trumpets, etc. The Great Commission as carried out by the Christ and the Spirit and apostles, is the pattern and seems to have escaped the attention hitherto, partly because the facts are given a different division and analysis. It is differently divided, for Christ's entire part in the Pentecost is given first and then the apostle's part. The Great Commission has been perverted from its true proportion and true purport to controversial ends, hence arises an obstacle to the discernment of its form lying here.

Admit that this story of the future is ruled on the pattern of the things that are past, and we have not only a sure guide, but we may even have a proof of the correct purport of that commission. We now stand between the seals and trumpets as upon the day of Pentecost we would stand between Christ and the apostles. As Christ finished His world labors, and ascended on high bearing away the promise of the spirit which was to come and convict the world powers by a manifestation of divine power which they could not arrest and which is to justify His claim, so is the fact to occur in the sixth seal; that is, a new church is to rise out of the old first one and it is given in the forms of the first. Here are in form again Herod and Pontius Pilate and the Gentiles and the people of Israel, or the four world powers, called the four angels, shown to the king and to Daniel under different forms, and now at a point and a time hereafter to be clearly identified as the Great Refor-

mation we have Christ rising again and ascending, bearing the seal of the living God to seal a great new church of men of every nation, etc. Upon the historic substance of the gospel is superimposed this fore gleam of the future; that gospel in this case being but shadow, and the things to occur in the sixth seal being the substance of this story told in a mystery. This is the prophecy of a second church of which we shall see clearly at points presently to appear.

Here are four angels; they are world angels as seen, 1st, by their number, four; and 2d, by their standing on the four corners of the earth, while the angel of God is ascending with the seal, etc.; and 3d, by their holding the four winds of the earth, that is, so they will not disturb the waters that bring forth beasts and that destroy the heavenly inheritance, "the earth and the trees and the sea." It must be noticed since His ascension Christ claims ownership and authority over all things in heaven and in earth. Now when Christ ascended He disputed the hitherto unlimited control of the evil powers that put Him to death and three thousand at once turned away from the verdict that had put Him to death and enlisted under His authority as loyal followers.

While these four angels are still in possession of the world power (holding the winds) John sees another angel ascending from the East or sunrising, "having the seal of the living God," to contest their power. This identifies the part or function of Christ. 1. No one else ever ascended bearing the seal of God. That seal is the symbol for the Holy Spirit. 2. No one else could command a restraint upon the world powers; and 3, no one else could seal the servants of God on the forehead. He is further identified by rising in the East, that is, where the morning star rises, and He is called "the Bright and Morning Star." These four world angels present to view the condition of the world powers at the time here identified as the great Reforma-

tion. They are still in possession of the earth, and instead of their separately marking the progress of time, as the seals do, these four angels are all engaged at the same time in the same affair and have no distinguishing marks to separate them as by progressive periods or separate functions, but come between two seals as at one point of time. This distinction is vital. So it was at the crucifixion Herod and Pontius Pilate and the Gentiles and the people of Israel stood against Him. But as at the coronation of Christ and the gift of the Spirit He was enabled to put a limit upon the unrestrained exercise of world authority, so now He is able again to call a greater restriction and to enlist a vastly greater number of loyal subjects. It is the second church. The same care taken for the symbol value of four, as four angels, four corners of the earth, four winds of the earth, etc., is here also given to three as a signal for heavenly origin. Here we have the first sharp conflict between the signals three and four.

The things which the world angels are commanded not to hurt are the earth, and sea, and trees, and immediately the figure is changed and we find what is meant by the earth, sea and trees is the people, out of whom a great number is sealed. The angel who ascends with the seal is He whom the Father hath sealed and who promised to seal His chosen ones. "He cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, 'Hurt not the earth, neither the sea, till we have sealed the servants of God on their foreheads.' And I heard the number of them which were sealed, a hundred and forty and four thousand sealed out of every tribe of the children of Israel." To seal them on their foreheads was to cause them to understand, to claim the intelligence and as at the first Pentecost He was able to call a halt on and to limit His enemy by enlisting three thousand, He is now able in the likeness of that fact to claim a much greater

number; and as those He converted then were devout Jews out of every nation under heaven, so again, to preserve the substance on the pattern given, it says the multitude sealed were "of all the tribes of Israel," and it has only this kind of reference to Israel and no reference to Hebrew flesh. To take this as a reference to the Jews would tear into fragments the greatest allegory ever given to the world and leave this book a wreck as hitherto. He is speaking to the new Spiritual Israel, and which we shall see again and again, as we proceed, can belong only to the great revival or Reformation.

To seal just twelve thousand out of the twelve tribes, which are literally no more to be found, and that so definite a number should be sealed out of each, seems upon its face to be a hard and arbitrary interpretation. Besides, the twelve tribes are not given in their proper order, and the tribes of Ephraim and of Dan, which were so closely associated with idolatry, are properly left out of the enumeration as unfit for even symbolic use, and the names of Joseph and Levi take their places, showing that the whole is mystical and allegorical.

But the day of Pentecost was followed by the conversion later of a great multitude which was not numbered; so here, besides the one hundred and forty-four thousand out of each of the tribes of Israel John says:

After these things I saw and behold a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb arrayed in white robes, etc.

This multitude differs from the one hundred and forty-four thousand only as the great multitude converted in the aftermath of Pentecost differed from those converted on that great and notable day of the Lord. They are not two classes nor in two separate worlds, but they are one and in one company. There is no death line between them, only they are closely

following that historic pattern which accounts for the entire arrangement of these seals and trumpets and their belongings. Many attempts to make these appear as Jews and Gentiles, and as celestial and terrestrial beings failed of intelligibility, because it was not discerned that the story told by the Seals and Trumpets articulate upon the working plan of Christ and His apostles in carrying out the Great Commission. This is the new Pentecost. This method once conceded, we see great coherency and dignity in the work, and though the shadowgraph which guides may first appear dim, it deepens with attention into a faithful pattern and is faithfully followed out.

Thus we see that the day of Pentecost, and the events that led up to it and the events that followed from it, is preserved here in outline and in the relations as they were then understood, and that upon this outline the foreview of the ages is being actually fulfilled before our eyes except the personalities which are cancelled at the start. This is a balm for a troubled heart. It is of untold interest that we are witnesses to the changes in the affairs of this world here described, changes we believed were to occur, but did not know they were set down in this book. We have noticed that the world powers, as seen in the dream of the king's image, and as seen in Daniel's dream of the four beasts, and in John's vision of the four horses, all mark the progress of on-going time, but here in these four world angels, and in two other instances at least, these world powers do not mark the on-going time, but present their condition at a certain point of time where they act together in a single function. These three instances are, 1, when they stand on the four corners of the earth holding the four winds of the earth, 2, when they are bound at the great River Euphrates, which we shall presently see, and 3, when they sit as four living creatures around the throne serving God and saying, "Holy, holy, holy! is the Lord God Almighty!"

That we may not take His sealing of the saints on the forehead in too personal a sense as to Christ's own act, we notice the plural is used—till we have sealed the servants of God, etc. Christ truly seals them but not without the mediums of His Spirit, His Apostles, His Churches, etc.

Beginning with verse nine we have the aftermath of this mystic Pentecost. As those at Jerusalem, after Pentecost, had all things common and sold their possessions and continued together in perfect unity, so we here follow that pattern. Those all stand before the throne, the entire host, the one hundred and forty and four thousand, and the multitude now in one company stand before the throne of God and serve and praise Him.

It is to be borne in mind that since Christ removed the veil in the temple at His death, so has He in fact removed the veil between the Holy and the Most Holy places in this dispensation; so that all the saints stand before God in one company without division, being all militant and all triumphant. Between them all and the throne of God there is no veil. The teaching of John in His gospel is "He that believeth hath eternal life," not that he shall have it, but now and here. To be arrayed in white robes is to have the righteousness of Christ, and to have palms in our hands is to celebrate His glory. Here is the scene of the community of all saints praising God and having all things in common, both which are in heaven and in earth. Now all things are yours and ye are Christ's and Christ is God's.

They cry with a great voice, saying, Salvation to our God which sitteth on the throne and unto the Lamb. And all the angels were standing round about the throne and about the elders and the four living creatures and they fell before the throne on their faces and worshiped God, saying, Amen! blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God forever and ever Amen! And one of the elders answered and said

unto me, These which are arrayed in white robes, who are they, and whence came they?

The question is directly raised, "Who are these?" and the answer puts the matter to rest. What a personal experience was this for the seer—a very old man weeping much at the sight of a sealed book which no one in heaven or on earth or under the earth could loose, and while his eyes are still wet with tears, sees this multitude in white which no man can number, all glorious and happy, saved in Christ, and he himself addressed by one of the elders and asked who are these arrayed in white robes and whence came they? Ah! he did not know. Daniel did not know what his vision meant, and had to ask the angel to explain, so John answers the elder who addressed him, "My Lord, thou knowest." He ventured no part in the awful drama. He told us at the first that he fell at his Master's feet like one dead. The elder explains to him, "And he said unto me these are they that come out of the great tribulation and they washed their robes and made them white in the blood of the Lamb." These include the souls under the altar. The great tribulation describes the condition of the church till the kingdom come. John had said, "I am your brother in the tribulation and kingdom and patience of Jesus Christ." Washed in the blood of Christ and made white means that they were sealed on the forehead, that is, saved by Christ. The souls under the altar had received white robes given to them. "The white linen is the righteous acts of the saints." The souls under the altar were disclosed to view to answer a special question, but these are presented to ask and answer a general one. All the saints in Christ living and dead are presented to view in this throng. These were they who had borne, and all who ever would bear, testimony for Christ. The word in the Greek for bearing witness and the word for martyr are the same. It is not supposable that any class of martyrs or saints would here

be shown as against or in discrimination of any other class, but showing them all in one relation to the throne adds to the unity and simplicity of the story. It is exactly the place to show this fact coming after the Pentecost, where all were together and had all things in common; not only the three thousand who were in on the day of Pentecost, and heard the apostles speak as they were moved by the Holy Spirit, but the great multitude that came after and was not numbered, all in one undivided company.

That the one hundred and forty and four thousand are sealed and numbered and recorded, and as coming out of the twelve tribes of Israel, is only preserving the form of that actual Pentecost where they were present at the descent of the Spirit and were numbered three thousand and are said to have been of "devout Jews out of every nation under heaven;" but in these things only did they differ from those who came to Christ later. The same follows in this mystic Pentecost, and at first we are strongly inclined to think that the sealed and numbered company is a different company from those who stand as a multitude before the throne, but the difference is made entirely to coincide with the pattern on which it is expressed and preserved. It is the relation that we see between the three thousand of Pentecost and the great company converted after Pentecost. But it also shows that God takes account of His saints, and not only has He commanded and secured an abeyance of the world powers to reclaim souls from their service to His own, but that while no man can number the host in this, His second greater church, our present reformation, God knows and seals and numbers and records them every one. John says, "I heard the number of them that were sealed." He did not see them or number them himself. But of the others he says, "I saw the multitude before the throne in white and it was such as no man can number." This use of the defi-

nite and indefinite not only follows the Pentecost, and after Pentecost, conversions, but it also strongly implies God's care for His people now as then. At the Jerusalem Pentecost it is said, "They continued from day to day in the temple worshiping God, etc.," and here the same fact is expressed, for they are "Standing before the throne of God, and they serve Him day and night in His temple." In the new song which they sang, iv, 10, it is said, "and they shall reign upon the earth."

Of the first Pentecost it is said the Lord added to the church such as were saved, and here it says, "He shall spread His tabernacle over them, etc." This shows the same care of His second church as for the first.

These are they which came out of great tribulation and they washed their robes and made them white in the blood of the Lamb, therefore are they before the throne of God and they serve him day and night in his temple, and he that sitteth on his throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more, neither shall the sun strike upon them, nor any heat, for the Lamb which is in the midst of the throne shall be their shepherd and shall guide them unto fountains of waters of life, and God shall wipe away every tear from their eyes.

This entrancing picture of the happiness of the saints causes the mind not only to ask, who are these, which is here answered, but, "when shall these things be?" He is telling us these things of the second church, the present and all the saved in one undivided company. These are present facts but they are taken mostly in the light of joyful anticipations, just as the first disciples were happy and glorious in the assurance of eternal life, though they were then being hunted down and persecuted and put to death. We are looking upon the new community of saints by the pattern of the old, only while it follows that pattern its symbols show a greatly augmented com-

pany with the same happy aspects. A state of great rejoicing in this world is the true and normal condition of the saved. They have "fled from the wrath to come;" they have "passed from death unto life;" they "have eternal life," and its full fruition lends advance installments of peace on earth and glory to God in the highest.

Not only does the whole company of the saints, but the Elders and the four living creatures appear here in their place about the throne; and in all the great oratorios where they appear as though they were present at all these great changes. These great praises are the Millennium choruses sung as though they were present, just as the use of seven presupposes the triumph already won and as that the saints now have eternal life. Hymns have no chronology, neither in this book nor in our own usage. We sing "On Jordan's stormy banks I stand," or "By cool Siloam's shady rill" or "I'll soon be at home over there," and never think of being asked "when?" We sing pæons of our faith and hope. So we observe that as we move on in the progress of our story the oratorios make note of the passing changes till they break out at the last with one grand burst of thunderous praise, "The kingdom of men has become the kingdom of God and His Christ."

We are now doing in fact the very thing shown here. Our advances can be seen in a measure by the changes in our hymns. The saints standing about the throne worshiping is the permanent condition of our lives, if we are indeed washed from our sins in the blood of the Lamb, and as this picture is connected with this great mystic Pentecost it is telling us what belongs to us at this time and what belongs to all the saints till the end. There is at our first reading an impression of place and of time which hinders our seeing the deeper essential truth. These are said to be standing about the throne, or before the throne, as though they were in a heavenly world above,

but it is not so in fact. There is no such division recognized. The Elder says, "These are they that came up out of great tribulation," as if they had risen from the earth, but that they serve Him day and night in His temple, which is on earth, now annexed to heaven with no visible seam, and that He shall spread His tabernacle over them, which is itinerant, as though they were moving onward, and that the Lamb shall lead them to fountains of water of life as a shepherd does his flock. All this is unintelligible till we look above our accustomed refinements and distinctions, which a thousand theorists have spun like webs over our minds and of which the Apocalypse is oblivious. We are used to just such symbolic language in the gospels and in our preaching, but we do not at once and readily recognize it when we see the familiar facts in this new dress.

The preacher will say in the same sermon that we are in the Christian fellowship, that is, in the same ship as at sea, having a common fate or fortune, and that we are His disciples, that is, are in the schoolroom with the teacher, and that we are good soldiers, that is, marching or in battle with our captain, etc.; that we are at the same time in a ship on the sea, and in a schoolhouse, and marching on the field, we understand is but telling the same general fact under different forms and which are not, when taken spiritually, inconsistent, but taken literally are absurd.

Literally, we could not hold all these relations and places at the same time, but we now stand before God's throne with our face unveiled, for Christ our Priest has taken away the veil in the rending of His own flesh, and so the saved are one family in one large place. John in exile and now his face, still wet with tears, hears it said that God shall "wipe away every tear," and He is near enough to do it, for He is near enough as a shepherd to lead us. John is addressed personally and here

quotes himself as having stammered out the words in reply to the elder, "And I say unto him 'My Lord, thou knowest.'" He had felt the right hand of his Lord laid upon him, had heard Him speak, had taken up His pen to write and did write this book. He was called upon with a voice as a voice of a trumpet saying, "Come up hither," and in the spirit he went forward to view the end, to see "the things that shall come to pass hereafter." He now hears this redeemed multitude shout with joy "Salvation to our God." He had once stood upon the Holy Mount where Christ stood in glistening raiment talking to Moses and Elijah about the things concerning His death, but it was a bolder apostle than he who then dared to stammer a proposal for three tabernacles, not knowing what he said. There John was a silent observer, but now he speaks, but only when spoken to. We may imagine him suffocated with intense emotion. He cannot answer but returned the question, "Thou knowest." All else forgotten, now he is absorbed. The saints are praising, singing, shouting and weeping, and God is comforting them, spreading His tent over them in their journeyings, leading them to the fountains of the waters of life, wiping away their tears. Here is the total of heavenly powers in acclamations of victory. The saints, living and dead, in one company having all things in common, both which are in heaven and in earth, "for all things are yours, whether Paul or Apollos or Cephas or things present or things to come, all are yours, and ye are Christ's and Christ is God's." The death line is effaced and we view the whole countless multitude of the redeemed before God. The great advantage of His holding the two sides of this mighty conflict in line is most apparent. It simplifies the story to its last degree. When the representative parts of these two powers are presented they are differentiated by a method at once the clearest and most wonderful. Here is a literary feat that challenges our admiration and ex-

cites our wonder. These are the two great antagonistic forces at war but the parts as acted on their respective sides are clearly distinguished by their relations to their principals whose badges they wear. We can see them move as we would two armies and see their subordinates and can never mistake which side any actor is on. Between these armies there is a gulf fixed. The colors that divide them are as opposite as black and white. In all his writings, in his gospel and in his letters and in this Revelation it is characteristic of John that he has no shadings in his characters. They stand out as where a shadow from the intense electrical light leaves a black, clear cut form, all light on one side and all deep darkness on the other. He never grades heavenly things down to the earthly. He is most uncompromising.

It is John who tells us that Satan was "a liar from the beginning," and that he is a murderer, while Christ is altogether righteous and in Him is no unrighteousness, "no darkness at all." He it was who told us that Judas was a devil and a traitor, and he alone of all the prophets in the Bible told us Cain's motive for killing his brother. "And wherefore slew he him, because his works were evil and his brother's righteous." He says "the world knoweth us not because it knew Him not." It is this perfect divorce and the perfect antagonism between these forces that affords the highest degree of certainty to this interpretation when we descend to its details. This perfect lack of shadings and gradations in John's chief characters everywhere stands up to assist our exegesis. The effacement of personalities or the retirement of them from direct recognition and the same subordination of places to a symbolical use added to the clear cut distinction between his characters are such fixtures in his treatment as to establish our confidence in the results.

We are dealing with the principles and essences as they stand

related to each other in this world where sin strives against righteousness; and while we at first experience a feeling of loss from want of the uses of personalities and localities and chronological dates we are in fact a thousand times compensated by being compelled to see things in their larger, deeper and higher relations divested of the narrower, harder and more abitrary way in which we may have been accustomed to think upon spiritual things. We shall see them rise from their sources and flow onward to their consummation to the rapture of the glorious end. Such a view is a mightier armor against the wiles of the devil than we had yet fully known.

Our fault has been that we are too fond of the superficially religious, like His first followers, looking for signs in the personalities, localities and times instead of principles, essences and relations. After a long acquaintance with Him, Philip said, "Lord, show us the Father and it sufficeth us." Jesus said, "Philip, hast thou been so long a time with Me and hast not seen the Father? He that hath seen Me hath seen the Father."

By an unfortunate division of chapters the seventh seal comes in the eighth chapter. Christ has finished His mystic ministry, including His part in this new Pentecost, and the apostle's part will follow as Trumpeters.

SYMBOL SYNONYMS.

Four angels: Four horses; four creatures; tribes; tongues; peoples and nations; they that dwell on the earth, etc.

Four winds: Human spirits; passions and interests of men.

Earth, sea and trees: Earth, trees and green grass; grass, trees and living things (all God's heritage in the earth claimed as Christ's since his ascension).

Children of Israel: The 144,000 sealed; the multitude no man could number; ten thousand times ten thousand; the saints, etc.

CHAPTER VII.

REVELATION VIII.

THE SEVENTH SEAL.—THE APOSTLES AS TRUMPETERS.

The last act of the Seal-opener comes here, far removed from the preceding six. But it precedes the trumpets. As the events of the day of Pentecost, the sending down of the Holy Spirit, etc., must transpire before Christ had finished His ministry, henceforth to be entrusted to earthen vessels, the apostles, and before He entered into His rest; so here we find the spiritual replication of that fact. Christ has finished His personal part by the opening of six seals, six days of labor. He now breaks the seventh seal, that is, after He has acted His part in this mystic Pentecost corresponding to that which He acted in His actual ministry that ended in the impartation of the spirit on the day of Pentecost at Jerusalem.

And when he had opened the seventh seal there followed a silence in heaven about the space of half an hour.

No works follow. It is the Sabbath of the new spiritual creation which He has completed and which He has told us about in the disclosure of the six great labor seals. Christ is done in His own single ministry and it is His millennium. We have seen His new mystic ascension and His Pentecost in which He sealed His servants on the forehead, and His new power over the enemy. For further intelligence we will have to look to His apostles who follow and speak with trumpets.

THE TRUMPETERS.

We shall now see that the trumpeters sustain relations to the Seals opener exactly analogous to those which the apostles

sustained to Christ in carrying out the Great Commission. In reading we are compelled to discern two lessons at once. Our training in the analytical schools of late centuries sets up a revolt in the mind on this method, but thus only may we read this book written within and on the back. The substance and its shadow go together. They refuse to part. Toward what we know as substance, that is, the Gospel facts, our minds gravitate and harden. But the facts must be subdued into shadow upon which we must read the greater, higher substance of the hereafter. This is a kind of extension of mental process attended with effort, but also with a blessing pronounced both at the opening and at the close of this book upon him that reads it through this veil. The Gospel of fact being familiar to the mind, concerning the first church, steals our attention from the second church of which he is telling us on its pattern. We must raise our vision to these new heights. Our religious impressions grown out of the great controversies of the past are too violent for the serene exile, and they stand in our way and obscure the higher and greater truth he seeks to impart. We have also looked too steadily and intensely upon the troubled wake behind us and not enough upon the peaceful things which are before us and in which we are to bear an age-making part. We are now to read the trumpeters separate and apart from Christ, the Seal opener, as the apostles acted apart from Him after the day of Pentecost. Their earlier relations to Him are illustrated by His holding them in His right hand as stars and as letter carriers to the churches. We shall presently see them as thunderers, and again as the angels of wrath. Now as stars and as letter carriers and as thunderers they act one single and common part or function and are inseparable, but as trumpeters they act seven independent parts, and as they are now with Him in carrying out the new creation, their functions are six days' labor and then close with a seventh which

is the "kingdom come" or the Sabbath. Now we must note well the fact that as neither the apostles nor the Holy Spirit nor the Churches appeared by any sign in all the seals, so in all the trumpets neither the Spirit nor the Churches nor even Christ appears, except that He will appear in a manner which corresponds to His manifestations to His apostles after the day of Pentecost. Here is design of an assured order.

This analogy sustains the fact of the ongoing of time by these Trumpets beyond a doubt, and we have the time of the future covered on a pattern that conforms in detail to the past. That is, the seals and trumpets each cover the whole of Revelation time, beginning with Christ's ministry and bringing up in the same great results, one line being viewed as Christ's work and the other being viewed as the work of the apostles. That is as King Nebuchadnezzar saw the triumph over the world accomplished as by Christ in His own person under the symbol of a stone cut out without hands, and as Daniel saw the same end reached as through the saints, so do the seals and trumpets respectively represent these two facts, two phases of the same great fact, the prophet Daniel being explained as quoted by Christ on the Mount of Olives. In all these visions we mark the fact that the visions of the king's image and of Daniel's beasts and of John's Seals and trumpets, we have four times the unmistakable progress of ongoing and of completed time. These divisions of time are most decided and lie at the base of the true interpretation. In addition to these facts, which the book compels us to so often observe, the changes themselves now within our knowledge must have resulted from the changed conditions of the world in fulfillment of Daniel's and Christ's foretelling. Their own part which the apostles bore in that Great Commission must now be noticed in detail.

They received the Great Commission to "go into all the world

and preach the Gospel to every creature," but they also received a countermand to "tarry at Jerusalem till they should be endued with power from on high." While they tarried for the promised day of Pentecost, they held a prayer service in which Peter made an address and proposed that another apostle should be elected who should take the place from which Judas by transgression fell, and having set before them two, who had journeyed with them from the baptism of John, they set them before God in prayer that He would show which He had chosen. The choice fell upon Matthias, and he was numbered with the apostles.

The next part which the apostles bore was to preach and to be followed by great agitation and by persecutions, etc. Here it is told in mystery, that is, a future Pentecost in strange symbols is told on the pattern of the old, as it related to the apostles' part of it.

And I saw the seven angels which stand before God and there was given to them seven trumpets (their commission).

From this statement the account turns away to speak of a matter which seems to be entirely unrelated to it. Why do the trumpeters not proceed at once to sound, as we should expect? They have received their trumpets. Why delay? Here another angel joins them and serves them, but he has not been given any trumpet, but a censer only, and he acts a different part and is not recognized as a trumpeter, but seems to be in the lead of their prayers and with them he performs a part which is prefatory to their several soundings.

And another angel came and stood over the altar having a golden censer.

And there was given unto him much incense that he should add it to the prayers of all the saints upon the golden altar which was before the throne.

Incense is the symbol for prayer, and it is explained here just as he explained the stars and the candlesticks and the white linen and the sea, these being of the few symbols which are interpreted to us by the author.

"And the smoke of the incense for the prayers of saints went up before God out of the angel's hand."

The symbolism under which this prayer meeting is given is the service in the temple, a minister with incense at the altar, offering it up to God. This is clearly patterned on the election of Matthias. It is noticeable that this angel is active in the prayers, and even seems to lead, whereas we were accustomed to suppose that Matthias was passive in his election. This angel serves all the rest. He offers up incense or prayers for "all the saints." All the saints were present on the day of his election; they were all gathered together in one place.

And the smoke of the incense for the prayers of the saints went up before God out of the angel's hand.

This addition of another member to the trumpeters in a prayer meeting and its preceding the soundings of the trumpets, answer so completely to the election of Matthias as to remove all doubt. This angel is chosen before the trumpets sound. He acts a subordinate part, and yet his part precedes the sounding of the trumpets. This election of an added angel to the trumpeters is impersonal and mystic. We clearly see in it the election of Matthias by his relations to the apostles and by his function, and as it is said that the incense went up before God, it would seem that the prayers were heard and answered.

And the angel taketh the censer and filleth it with the fire of the altar and cast it upon the earth.

Casting fire upon the earth is a symbol for preaching, as we shall presently have instances to show, but we have no account that Matthias preached, though we might fairly infer that he did; but he certainly did not lead in it at that time. That is the part which Peter performed, for it was he who led in it and was the chief speaker, both at the election of Matthias and on the day of Pentecost. Here again we meet with the advantage of preserving functions and parts, without being cumbered with direct personalities. We have seven Trumpets answering to the apostles—that is, by acting seven parts and their distinctions in these parts—by which we can in some measure see the actors through the parts they acted. By means of this shadowgraph we can see both the election of Matthias to the apostleship and the part which Peter bore in his election, the prayers about Matthias and the preaching of Peter. But while their parts are reproduced in form in this new symbolism their personalities are only implied by their relative and co-ordinate acts.

Now the use of these forms is most apparent. If it is not simply telling over again the things of the past, it is teaching us of the future on patterns of the past by a faithfulness that inspires awe and wonder and praise. Seeing Peter and Matthias act in one function, casting out fire, is not quite new, for we have seen all the apostles acting both as seven and as one and the same function in two instances, and presently we shall see another even more remarkable incident of personality by the use of the shadowgraph. John himself acts a function for all the apostles in bearing the letters to all the churches.

And there followed thunders and voices and lightnings and an earthquake.

These are the symbols for preaching, as already said, but

are to be noticed here not as the preaching which Peter did upon the occasion of adding Matthias to the apostleship, for that was agreed to peacefully, while the lightnings and earthquakes are symbols for the deep effect and agitation which followed the preaching on Pentecost, so that the preaching on these two events are blended into one. It seems at first strange that Matthias and Peter, whose functions seem so wide apart, one being the leading apostle to whom Christ gave the keys, and the other a secondary or servant apostle, should stand so close together in this shadowgraph that their functional images blend. It does not look much like that primacy of Peter we have heard much about, but rather like Christ's own definition of primacy that "he who would be greatest among you shall be servant of all." This prefatory part to the sounding of the trumpets being now ended, that part of the trumpets' mission will follow which corresponds to the parts which the apostles took in the carrying out of the Commission after the election of Matthias.

And the seven angels which had the seven trumpets prepared themselves to sound.

The apostles at Pentecost were prepared to sound; that is, to preach. After this mystic prayer meeting and the election of another angel the trumpeters are prepared to sound, and here they begin, and the agitation follows as it did then. This completes all the parts that belong to that memorable day by the use of these symbolic forms so far as the parts go which were borne respectively by Christ and His apostles. This kind of teaching rises above that found in the types of the Old Testament, though it is on the same principle. God said to Moses, "See thou make all things according to the pattern showed thee in the mount," and Moses proceeded to construct the tabernacle. This tabernacle, built upon the heavenly pat-

tern, served the author of the Hebrew letter to illustrate the Divine method of teaching. The tabernacle with its three apartments and appointments was "a shadow of good things to come." It is easy enough to trace objects of sight to their spiritual substance, but the method of the Revelation rises one step higher than that. It does not use visible objects as the tabernacle, but mental images of accepted truth, and raises upon these another spiritual edifice, which can be seen only by holding the pattern steadfast in mind and then by superimposing upon this mental base the higher spiritual truth. Thus, "we all with open face beholding as in a glass the glory of the Lord, are changed from glory to glory even as by the spirit of the Lord." If we fail to read heavenly things in this higher light, we but repeat in our higher Revelation the failure which Israel made in the lower. They saw the tabernacle, but not beyond it of what it imported of spiritual glory, "a shadow of good things to come." Beyond what it meant of rich harvests and full baskets, they cared entirely too little. May not the same be too true of spiritual Israel? May not the selfish scramble over mere forms and precedents and subtleties and the mingling too freely in brute force instead of heavenly love have taken away our desires to read these higher lessons in prophecy?

An illustration of this method of higher teaching may assist our desire to see and to understand this book. I here offer it.

A missionary in a distant land with a company of assistants sits down to talk of their future. His assistants say to him, "Tell us of our future; what shall we do hereafter?" He divides his forecast into seven parts and answers as follows:

1. We shall pay our debts and invoice our effects and write our good resolutions.

2. We shall raise the likeness of our great father to view and wreathe it with flowers.

3. We shall go in company and shall scatter flowers upon the little mounds of earth.

4. We shall declare our freedom from the oppressor and our independence.

5. We shall offer first fruits of our harvest to God.

6. We shall rejoice and send gifts to one another.

7. We shall rest.

This is mystery, but, thoughtfully considered, there can be seen the tracings of our American holidays. These at first are but dim allusions, like water marks in letter paper on which we write. They lie under the answer to the question, "What of our future in this missionary field?"

It must be first decided that he cannot be making any allusions to returning home, for he is there for life. What signifies this undercurrent? It will be noticed that the invoicing of goods, and paying of debts, and writing of good resolutions are characteristics of our New Year day. The raising up of our great father's likeness and wreathing it with flowers brings Washington's birthday to view.

The carrying of flowers to decorate the little mounds is a form of expression which starts in the mind the thought of our Decoration Day, and, declaring our independence of the oppressor has the pivotal word in which we speak of Independence Day, the glorious Fourth of July; and in the same suggestive or cryptic way the offering of the first sheaf to God, brings our Thanksgiving Day to view, and sending gifts one to another and rejoicing has the most decided flavor of Christmas, and our seventh is a strong suggestion of the holidays, when the schools close and most labor ceases and we rest. Taken altogether, the suggestion is irrefutable that our American holidays must have been playing some mystic part as a substratum in his thought.

These allusions are given in the signs and in the number

and in the order of our holidays. As soon as it comes clearly to view that such was intended, it remains to be determined what kind of use is to be made of it in finding the intended answer. There is but one way to take these allusions, and that is as a cryptogram, a pattern, whose value is already known, and to find the way from these to the higher unknown whose meaning is intended to be conveyed. The thought of the loved country, left forever behind, is a warm soil on which to sow seeds for hope in the future. It is a wondrous way to call our native land to mind through her holidays. It brings to view at once all that America means.

The glory and endearments of America find their highest expression in her holidays. These are the days in which are gathered and from which radiate as from seven points of light all the happy recollections and endearments of home, and upon these he writes the higher lessons of their missionary endeavors in order to vitalize their labors. We begin on this answer to read our future in the light of the past:

1. To pay our debts and write our good resolutions, etc., means that we are to pay our vows to God and to take account of our resources for doing His service, and,

2. We are to lift up in our hearts the image of our Savior to behold as in a glass the glory of the Lord, and,

3. That we are to do honor to those who gave their lives to these missions before us, not with flowers, but by faithfully carrying on their work, and,

4. That we declare abroad our emancipation from sin and our freedom in Christ, and,

5. That we shall bring our new converts and devote them to God, and,

6. That we shall have a joyful convocation at the end of the year, a true Christmas, and,

7. That we shall have relaxation in meditation and private devotion.

Thus does He write the highest lessons of things to come on the highest things that are past. Creation's seven days are the glory heights upon which seven seals are broken and seven glory trumpets are sounded and reverberate down the Christian ages. Thus, without dates, without personalities, and without places does Christ write in characters of living light the answer to their question, whose answer lies in their own power to do and to achieve in the hereafter. What these trumpets are about to tell us is not what the apostles did, as individuals, nor simply what their function would do, but what "should come to pass hereafter," considered in seven acts as trumpet blowings, as though they came from the apostles, yet in fact what will come from His servants, ourselves included, acting in their stead.

The apostles began the work in person, but it was carried on by all the faithful after them. We are in their place, so that the results of the great struggle are for the future in our hands. That is, the story told already as having been carried forward to the end by Christ on the heavenly side as against the world powers, is now to be retold as where the apostles and their successors are engaged to accomplish the same end; and these two series are to be followed by a treatment in which the fortunes of the church and the Holy Spirit are principal subjects of discourse.

THE TRUMPETS IN GROUPS.

The Trumpets are divided into groups of four and three just as the Seals. The groups are separated by the flying of an angel midheaven, who does not belong to the trumpeters, pronouncing three woes upon them that dwell upon the earth, the worldly, who are to be judged under the second group.

The first group ends with showing that the world powers

had gained a positive victory over the heavenly, just as the first group of seals showed that the heavenly powers had gained a negative victory over the worldly. Also just as the group of three Seals ended in a positive victory over the worldly, so does the group of three Trumpets show the positive defeat of the worldly. The Seal's and Trumpet's accounts differ from each other as the two dreams of the king and of Daniel concerning the same end, for, whereas the king saw the world powers as a unit in the image of a colossal man, Daniel saw them in four diverse beasts. So also the king beheld till he saw a single stone cut out without hands, which struck the great image and destroyed it, brake it to pieces, and then become a great mountain to fill the earth, while Daniel sees the same done by the saints of the Most High and the time come when they possess the kingdom and sit on thrones and judgments given to them.

In the Seals openings Christ presents the perfect fulfillment of the king's vision, preserving its unity and also its continuity to the end. Now, the four Seals showed four horses to represent the world powers, but they were not diverse as Daniel's beasts, as lion and bear, etc., but were all horses as the king's image was in four parts, but all parts of a man colossal and dazzling. The same unit is seen in the four angels that stand upon the four corners of the earth, with which Christ has to deal. They are a quadrate in unity, all angels, engaged in the same business and at the same time. Now, as Christ is shown coming in conflict with the world powers as in His single function, apart from all His associate powers, so do the apostles as trumpeters, exercising their functions apart from Him, exactly answer to the vision given to Daniel that the saints should overcome and possess the kingdom and reign.

The Trumpets differ from the Seals again in that, while each seal deals with but one side of the contest, each of the

trumpets shows something of both sides, shows more of a hand-to-hand contest as where men commingle in battle. The symbols, therefore, that convey the lessons of the trumpets are more abstract and interfused, though when analyzed the respective colors are clearly to be seen above the battle. Except for the light we have from the vision of Daniel we should make our way with difficulty through these symbols, but with its assistance we feel we are moving on solid ground.

In our first group of trumpets we miss the four horses and all brute symbols of every kind, but we meet with the meaning of them in changed dress. They are now represented by the people themselves as "the sea" out of which Daniel saw the beasts arise. They are now called "Them that dwell on the earth," and as "those men who have not the seal of God on the forehead." The judgments and victories of the trumpets are all against the people as people rather than against kings and rulers as in the Seals.

THE FIRST TRUMPET.

And the first sounded and there followed hail and fire mingled with blood, and they were cast upon the earth and the third part of the earth was burnt up and the third part of the trees was burnt up and all green grass was burnt up.

Here are the symbols of conflict, and of disaster to "the earth, the trees and the living grass." Fire means the Word of God, considered more on its penal or judgment side, and as purifying in its mission. In John's teaching, to be often noticed, judgments appear as the reverse side of the Gospel. "He that believeth hath life and he that believeth not is judged already." In this way salvation and condemnation go side by side. Wherever the word of life is spoken it is "a savor of life unto life and of death unto death." This first trumpet presents the beginning of that prolonged struggle with the

world. It began by the apostles in their own persons to be carried on by the saints who succeed to their work. The same thought expressed in this first trumpet was expressed in the red horse, and the reason for the change of symbols is now apparent in the different points of view from which the same condition is taken, as seen in the two visions of the king and of Daniel. The white horse followed by the red is simpler, but the Gospel preached, followed or attended with blood is the same fact. Bearing witness for Christ carried with it persecution, death and exile. Here blood and fire mingled. It says they were cast upon the earth. The angel took the fire from the altar and cast it upon the earth to express the preaching. Now it is preaching and blood mingling with it—that is, contest, strife.

The result of the apostles preaching is described as the earth and the third part of the trees and all living grass being burnt up. Christ has won all things to Himself by His death and ascension, and He claims them, so that the news from this trumpet is that things went ill with the heavenly side. Notice how well the signal three serves us here. The side that suffers is given in three words—"earth, trees and living grass," and it is "the third part" that is burnt up, and it is at pains to say "burnt up" three times. The word "burnt" means only destroyed, and as fire is a destroying element in nature, so did persecution waste the church.

Thus the first trumpet, while showing the same conflict we saw between the white horse and the red horse, shows it by symbols that indicate the immediate contest of the preacher with the people. As these Trumpets show the succession of ongoing time, this first one marks the times that followed the apostles' preaching. This, the first general result of the irrepressible conflict, is disastrous to the cause of Christ. So indeed it was.

THE SECOND TRUMPET.

And the second angel sounded and, as it were, a great mountain burning with fire was cast into the sea.

Mountain means empire, government or world power. Sea means the people in mass. There can be but one world power in the view of this Trumpet and that the Roman, the fourth universal monarchy, and the only one which Christianity had directly to deal with. It was Rome in its pagan form that put Christ to death and trod His church under foot. This is the mountain that was set on fire by the word of God and that blazed from its base to its summit and toppled over into the sea and sank beneath its angry billows. This is a limited and a kind of negative victory. Christ is called a mountain that was to fill the earth after He had struck and crushed the image. Out of the sea Daniel saw his four beasts come forth—that is, from among the consenting sinful people—and it is into the sea that John here sees the pagan Roman government, which then held universal dominion on the earth, go down. The mountain stands above the sea and looks down upon it. The agitation of human passions casts up the debris that makes ruling monarchs or mountains to stand over them. The results of the going down of pagan Rome are given as follows:

And the third part of the sea became blood and there died the third part of the creatures that were in the sea, even they that had life; and the third part of the ships was destroyed.

The disasters still fall heavy on the signal "three." The "third part" occurs three times, and "a third part" of three things were hurt—the sea, the creatures and the ships. They were hurt in three ways—by blood, by death and by being destroyed—and as exactly following the sense of the first trumpet, which says "all green grass was destroyed," it says a part

of those killed in the sea were "even those that had life," meaning a life above other creatures.

John's use of the word life is suggestive and special: "In Him was life and the life was the light of men." "My flesh I give for the life of the world." "The words I speak unto you are spirit and life." "I am come that they might have life and might have it more abundantly, etc." The saints, called "green grass," perish on the earth, and in the sea they are the creatures "that have life." In all these symbols the earth, the trees, the grass, the tenantry of the waters and the ships all symbolize the proper inheritance of Christ by purchase and by faith, "but we see not yet all things put under Him," but even in these symbols in which we see the injury done to the world and to society in general a special symbol is kept to distinguish the saints, "green" or "living grass," and creatures that have "life" in the sea. These are never lost sight of.

A great battle has been fought between His servants and the enemy, and, while it has acted with such disaster on the heavenly side, it has also effected the removing of a great mountain. The disciples have overturned a mountain, but, like Samson, have themselves fallen under it. The effect of their Gospel reacted on their persons and they were at first persecuted and in long eras of peace became corrupted. The sea into which the mountain went down boils with the moral chemicals which it carried down till it was filled and corrupted with the carcasses that died by reason of its dissolution. The dead frogs that filled the river of Egypt to punish the wicked world power that oppressed Israel is feeble in comparison with this great sea of universal putrefaction. What can ever again rise out of such a sea? No ordinary power surely. Daniel told us of a nameless monster—the fourth beast—and John will presently tell us more minutely of the same brute. But the

Trumpets turn for one blast toward the East, which also had a subordinate attention in the vision of Daniel.

THE THIRD TRUMPET.

And the third angel sounded and there fell from heaven a great star, burning as a torch, and it fell upon a third part of the rivers and upon the fountains of waters, and the name of that star is called wormwood, and the third part of the waters became wormwood, and many men died of the waters because they were made bitter.

The rivers are in the East as the sea is in the West. The old eastern world fell under the Mohammedan power and followed in point of time the fall of the Western Pagan Empire. As the human family rose in the East, and as water is the general symbol for the people, the rivers and fountains of waters refer to the East. The symbols and relations in this Trumpet refer us to Mohammed. This is a fallen star and he is called "wormwood," which suits the office he still holds, as witness the present Armenian troubles. He falls upon the fountains of waters, a persecuting power upon the Christians of the East, who suffer the same tribulation with all the children of God. This star is fallen from heaven, not from having been in glory, but as apostate and as a star fallen below his pretensions, not from spiritual holiness, but as a star that leaves its constellation and its glory and sinks in a hissing, sulphurous smoke down to blackness on the earth, so this one is descended from the profession of religion to depravity and is bitter and it embitters the life of humanity. "A third part of the waters become wormwood and many men died of the waters because they were made bitter."

This trumpet differs from the others in three points. It lacks the greater generality of character, being more local as the "rivers and fountains of waters." It does not take quite the

same care of signal numbers, and it simply says that "many men died of the waters" without intimating their character as the "living grass" or "the creatures that have life" or as "sealed on their foreheads," etc.

This star is said to burn like a torch, better read lamp—that is, makes a pretense to religion. Such is the religion of that bitter star of Esau, his hand against every man. God has an interest in those men upon whom bitter Islam continues to inflict wormwood. This trumpet is clearly a gain to the enemy and against the righteous. The succession of these trumpets is the succession of history in its great epochs: The persecution of the church, the downfall of Rome and the rise of Mohammedanism. This is history, rather foreview, written in the isle of Patmos. The line of prophecy, both in the Old Testament and the New, follows the people of God and takes no account of any nations except those with whom they come in contact.

THE FOURTH TRUMPET.

The first group of seals ended in the death of the world powers and the first group of trumpets ends in the eclipse and extinguishment of the heavenly. The sun, moon and stars grow dim, and for a time go entirely out, and total darkness reigns.

And the fourth angel sounded and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, that the third part of them should be darkened and the day should not shine for a third part of it, and the night in like manner.

The whole weight of this trumpet falls upon the church or the heavenly powers. Everything that suffers in the fourth trumpet is heavenly, just as everything that suffered in the fourth seal is earthly. The story is thus told on both sides, the world powers dead on the one side and the heavenly eclipsed

on the other. The two groups bring to a double climax of disaster. The first brings triumph, as where Christ in His own office overcomes the world powers, and the second defeat, as where the world has overcome His saints.

Notice how the fourth seal and the fourth trumpet are arrayed against each other in the signals used. The fourth seal is a pale horse—that is, a dead horse—and he is mounted by "Death" and followed by Hades, which make up the procession. He is the fourth horse and has power over a fourth part of the earth to kill in four ways—"by the sword, by famine, by pestilence and by wild beasts."

Thus, while in the fourth seal are mingled the symbols of brutishness and of perdition and they are overthrown, so in the fourth trumpet, where we have the defeat and overthrow of the heavenly cause in the hands of His servants, all is represented in heavenly symbols: the sun, moon, stars—three—and they are smitten a third part. And the "third part" occurs three times, and for a "third" part of the time they should not shine at all. Thus the symbol three is associated as closely with these heavenly bodies as four is with the earthly. These antagonistic symbols find their climax at the close of the two groups of the four seals and of the four trumpets, one giving the result of the great contest upon the evil powers of brute rule and the other the result upon the heavenly powers of divine rule. The first and great battle is ended. Both sides seem defeated. Herein is the promise of a revival. The second battle will be fought on greatly changed conditions most favorable to the last three trumpets, which are heavenly victories. The death of the heavenly powers is only an eclipse. Heavenly things will not remain in grave clothes nor in sack-cloth, nor in darkness. A resurrection is as sure to follow as that the Master Himself arose from the dead.

The darkening, spoken of in this fourth trumpet, is grad-

ual, for the sun, moon and stars are darkened "a third part" and then for "a third part" of the time they are a total eclipse. All these words of time are to be taken always in the Revelation sense. The third part has no chronological measure at all, it being used for its symbol value, showing the suffering to be on the heavenly side. But the time of total darkness is the time we know by the name of the Dark Ages. We may find trouble in fixing any very definite time for its beginning or for its end, as every sign here shows a gradual change. There is a very dark place in our history following the overthrow of pagan Rome and the rise of Mohammedanism, a darkness that put out all the heavenly lights, and even the lower lights of human learning.

The heavenly powers and the brute powers are both down. It is a drawn battle. Another day is to dawn, but it must dawn upon a sea of putrefaction. Out of that sea will arise another beast, a monster and a wonder having all the characteristics of pagan brutality and all the forms and professions of Christianity, the elements of the deadliest conflict this world ever saw devilishly combined. Between the two groups of Trumpets is the incoming of an angel to announce the second group and to tell us their meaning and purpose.

And I saw and I heard an angel flying in mid-heaven, saying, with a great voice, Woe! Woe! Woe! for them that dwell on the earth by reason of the other voices of the trumpet of the three angels who are yet to sound.

This verse would better belong to the ninth chapter, where the woe trumpets begin. Using the revised, which in so many instances is an improvement on the common version, we refrain from criticism except where the error seriously impairs the sense and where the method and construction of the book make it necessary to correct it.

Our revisers have preferred "eagle" to "angel" in the Common Version. They were probably justified in doing so on the comparative merit of discordant manuscripts and having no well-grounded interpretation to assist them. But "eagle" is such a manifest violation of the sense as to be impossible. It is impossible that an eagle, which is a world creature in every use in this book, should be pronouncing woes upon his own family and kind, and especially at this point in the story. It might have appeared in the first group of the Seals, as it does in fact, where it lends its wings to the fallen absconding woman to be presently seen, but it cannot preface these three heavenly trumpets that pronounce woes upon "them that dwell on the earth." This is as far amiss almost as the common version which makes St. John say, "And I stood upon the sand of the sea," thus making him stand in the place of the dragon called the Devil and Satan. So much we owe to the help of the construction of the work. It must be noticed that all the major series, the letters, seals, trumpets, etc., are divided into groups of four and three by a special divine manifestation coming between them. This angel is attending the trumpets as Christ attended His apostles, visiting judgment upon the world. An eagle could not abet any of these good offices in the very nature of the story; and this is mentioned to show how well the structure and genius of the book is able to protect us from error and confusion.

Errors of this kind have had their influence in adding to the popular notion that the Revelation is but an incoherent dream instead of the masterpiece of all great literature, there being no other given to man wherein so great and so valuable intelligence is conveyed in so short a space. It is grandly protected against the vandals of atheism and the agnosticism of its friends.

SYMBOL SYNONYMS.

Mountain: Government; king; ruler; kingdom; horns; heads; peoples; multitudes; nations; tongues; many waters.

Fire: Word of God in judgments; two-edged sword; sharp sickle; Holy Spirit; bowls of wrath; woes upon the wicked; wine-press of God's wrath, etc.

CHAPTER VIII.

REVELATION IX, 1-11.

THE FIFTH TRUMPET.—THE GREAT PANTOMIME.—A DIABOLICAL PENTECOST.

As the fifth Seal carried us beyond the world signs (the four horses and horsemen upon the earth) to the spiritual world beyond and showed the waiting souls beneath the altar who had been slain for the word of God and for the testimony of Jesus, so in the fifth Trumpet we are prepared to see opened on the other side the infernal world, what the adversary and his followers are doing in this dark period.

These powers proceed from opposing worlds, but their field of conflict is in this. In the one we see the martyred saints in the safe keeping of Christ, and in the other, the wicked coming out of the pit under their leader's orders. The world powers here come to view under very changed aspects. The change is very great since we first met them, showing they have greatly altered since that burning mountain of paganism sank and quenched its lurid flames in the troubled sea. Daniel saw a nameless monster arise from the sea, diverse from all beasts, dreadful and terrible and strong exceedingly, having great iron teeth and ten horns and nails of brass. This beast "devoured and brake in pieces and stamped the residue with its feet." It was with this beast that he was told the saints were to have their long and final struggle and which they were to "overcome and to destroy to the end."

The fifth Trumpet brings us well forward to this time. It is later than the going down of Rome. It is the first of the three trumpets that sound the victories of the heavenly power

and the downfall of the worldly by three woes from heaven. The new beast which is to arise out of the sea of decayed paganism and the cinders of Christianity must be a hybrid, a mongrel, beast in fact, and a Christian only in form and profession.

This Trumpet presents all the characteristics of a mock Pentecost. It shows the use of religious symbols and forms in an infernal combination. A star (a leader) is fallen called "the Angel of the Abyss," and "King of the Locusts." He is given a key to open a kingdom and to let go a swarm of destroying locusts of the most appalling and contradictory attributes. They come forth as from a great mock incense, the smoke as from a great furnace from "the pit of the abyss." To come up out of the earth or out of the sea is the same source, except the earth represents the abiding place of man and the sea the mobility and agitation of human society, etc.

The fifth Trumpet presents a parody and a mock of the true Pentecost and is to be noticed as the first striking appearance of that great counterplot in which Satan appears as an angel of light. This counterplot henceforth becomes the center about which all the evil elements gather simulating the heavenly plan of Salvation. We have henceforth to face a new power or a new manifestation of the old one. This trumpet is a woe to "them that dwell on the earth."

The elements of evil that were troubling the seven churches in John's day have come into the ascendant. At Ephesus there were some who claimed to be apostles and were proven to be liars; and there were Balaamites and Jezebelites who then crept into the churches and afterward crept upon the throne made vacant by the Cæsars, Satan's seat; and this trumpet gives them an opening to show us their origin and their mission in contrast with, and in mockery of, the beginning of the church of Christ on that great day of the Lord. This is

an open show of the great day of Satan's reign on earth in that dark time. With this we henceforth principally deal, and not, as hitherto, with Herod and Pontius Pilate and the Gentiles and the children of Israel, as Christ in person confronted them, but in the guise of heavenly power Satan transformed into an angel of light, antichrist, to deceive the whole world.

THE GREAT PARODY AND COUNTERPART.

Henceforth our interpretation is greatly assisted by a new system of safeguards to our procedure.

The world powers which Christ puts to death in the symbolism of a great crucifixion here confront Him, transformed as an angel of light in the symbols of a Pentecost or a great opening day. Satan is given a mock Pentecost. He does not now openly oppose, as at the first, in pagan conflict, but dissembles in the signs and symbols of true religion. By this method of presenting the subject we have, in addition to the shadowgraph lying under the story, also a parallelograph lying beside it of counteracting pretensions, a marvel of demonstration. Not only may we follow the story as by a pattern as we can trace the stars of heaven on the clear face of the water, but we may now pass from one to the other by direct comparison and contrast. Do those rich in literature know the equal of it? It is reasonable to suppose that God in giving to His servants a Revelation so extraordinary in manner and matter would also furnish with it proper safeguards to its sure interpretation equally extraordinary. I reverently affirm He has done so. It is far easier to suppose our own bias or our false education or our carnal-mindedness prevent us from reading this book than that it should be a jumble of incoherent dreams or a forever sealed and forbidden message. It begins with the command of God to reveal and show to His servants,

and ends with His command not to seal up the book; and now, since its detractors of every kind continue to abuse or slight it, might they not as well put out a book on "The Mistakes of St. John" as a companion piece to the "Mistakes of Moses?" The same class of readers might enjoy them both as Pentecostal emanations from below.

THE DIABOLICAL PENTECOST.

The Christian dispensation proper was opened by the great day of the Lord, a mighty Pentecost, where Christ met His people and qualified His apostles and convicted the world by an outpouring of the Holy Spirit and saved three thousand souls, the first fruits of divine grace. Toward that Pentecost all things tended from the baptism of John. Upon it all things depended, and from it all things proceeded, and back to it all that followed looked as "the beginning."

"The Holy Spirit was not yet given, because Jesus was not yet glorified." The ministry of love through the apostles delegated to all nations was in suspense till its power was bestowed. On Pentecost, Peter, to whom Christ had said, "I give unto thee the keys of the kingdom," having received the Holy Spirit, opened the kingdom by announcing for the first time in public the resurrection, ascension, and coronation of Christ. Upon this glorious Pentecost Christ met His enemy in a new role and won a victory.

The fifth Trumpet brings to view the counterfeit and burlesque of all this by an opening from below of the kingdom of beast power now performing Christian pretenses.

And the fifth angel sounded and I saw a star from heaven fallen to the earth.

This fallen star is also called the angel of the abyss, verse 11. He is called the angel that cometh up out of the abyss, xi, 7.

Fallen from heaven and risen out of the abyss are not words of place or locality, but conditions of which these are symbols. This angel is a star fallen apostate, and he is fallen not to the earth merely, but to the abyss, and there he has a key, etc. He is also here called the king of the locusts. It is not inconsistent in this usage to say that he is a star fallen and is in the pit, and on the earth, and in the wilderness, nor that he is at once a star and an angel, and a king, and a servant receiving a key, and a beast and a destroyer, for these only describe his different dispositions and offices.

Our difficulty at the first in regard to symbols rises from our inability to rapidly put together signs which we are so accustomed to regard as wholly inconsistent as places and persons and to allow the symbol to flash the thought of quality and relation only. Facility in doing so is not hard to acquire and is the life and glory of meditation—a delight to the heart ever rising, widening and deepening into infinite perspectives into the spiritual with no drags of association, with the limits of place, etc. We are so prone to propping our minds with mere externals of places and personalities that we lag and trudge when we should walk these mountain tops, stepping from peak to peak in the highway which the redeemed shall walk. We move on wings in this altitude. He who cannot lift his feet for one moment from the earth cannot walk or run in this way.

There was given unto him the key of the pit of the abyss.

The pit of the abyss calls to mind imagery which needs no criticism on the literal meaning of words. The smoke that accompanies these creatures speaks plainer than words of the nature of this place from which they proceed. It is from a source the full opposite of the heavenly. It is a perfect antithesis. This fallen star is given a key. He holds a subordi-

nate place and is delegated to open this great pit of infernal power. We have three notable stars spoken of in this book: Christ is the ascending star, bearing the seal of the living God and He says, "I am the bright and the morning star." But Mohammed is a fallen star to the earth, a bitter wormwood upon the fountains of waters, but this is another fallen star, fallen to the abyss called Abaddon, Apollyon the destroyer, and he destroys with a swarm of devouring locusts. These three stars represent the three religions of heaven and of earth and of hell.

And he opened the pit of the abyss and there went up a smoke out of the pit as the smoke of a great furnace, and the sun and air were darkened by reason of the smoke of the pit.

He performs the function of an apostle, even like Peter, to whom Christ gave the keys of the kingdom of heaven. Satan opens his Pentecost with darkening incense, which is as the smoke, not from a golden altar by a golden censer, but as from a great furnace from the pit of the abyss whence he comes. The Holy Spirit which came down on Pentecost in answer to Christ's promise and the prayers of the saints enlightened the apostles and through them all who sincerely heard them; but these new apostles of the pit need darkness for their work because their deeds are evil, and a great smoke comes up with them that darkens the sun and the air. The earth must grope in darkness, for this blackening incense puts out the lights of heaven.

And out of the smoke came forth locusts upon the earth and power was given unto them as the power of scorpions.

What an antithesis is this! The apostles of Christ were given heavenly power to bless and to heal, but these to sting and to punish. Christ's apostles went forth from a heavenly

baptism of the Holy Spirit to save, but these go forth from a baptism in the stinking darkening smoke from the furnace of the pit of the abyss to destroy. Christ's apostles acted in a character and power given to them from above, but these locusts have the power of scorpions given them from below to hurt men five months—that is about the natural life of the locust, and this answers well to that darkest period, that ebony night, in which all the constellations went out together with the sun and the moon for a third part.*

And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads.

Here are set in full antithesis and contrast as though we might otherwise make a mistake, those "who have the seal of God on their forehead" and those who have not, which are "they that dwell upon the earth" the unenlightened, unsealed and unsaved. The locusts could not hurt any green thing, as grass or trees or living thing. These are already shown (vii, 1-3) as the symbols for the things that are of the heavenly inheritance, the assured interests of the saints and of God. The ignorant and unsaved alone, the locusts, may devour and poison. The saints enjoy spiritual immunity by the enlightening of the Holy Spirit through the knowledge of the truth. Here it is again implied that rising power of Christ seen in His ascension, in the mystic Pentecost in which He calls a halt upon the world powers "till we seal the servants of God on their foreheads."

Thus we meet again the sealed servants which the locusts cannot hurt; and the sealing bears special allusion to dangers arising from rival claimants for their loyalty. "It was said unto them that they should not hurt the flora, or the foliage,

*See Time Element at close of book.

or any living thing—that is, spiritually living—but only the dead and dry, the ignorant and vicious; and this prohibition would at first seem to come from their own king, but it did not. It means that they could not hurt, for now the great revival has come. The morning star is rising in the East. He is sealing His servants on their foreheads. He has overthrown the pagan brute powers and is now preparing to overthrow this new brute of awful aspect and he has gotten a new hold in the earth and is able to seal His servants so that the deceiver cannot hurt them. Those sealed in the mystic Pentecost as having been rescued from sin are here shown to be protected from the emissaries from below.

An intelligent understanding of Christ and the indwelling of the Holy Spirit in the heart are the limit and inhibition upon all the low stealth and cunning of the devil and his apostles and his agents. The walls of salvation are beauty within and defense without. When God dwells in the heart by His spirit Satan cannot enter, for "ye are the temple of God." These locusts are confined entirely to dead and dry diet, the ignorant who do not discern the true from the false, but the destroyers are limited even here, for they may not kill those whom they oppress. This limit comes from another source. It is the limit of their own interest and selfishness. The wicked do not destroy their own property.

And it was given tc them that they should not kill them, but that they should torment them five months.

It was permitted them. The owner does not kill his slaves. They are goods and merchantable. The greed of the master is a shield against their murder, however much he may oppress them—such is the case with the locusts. They have a season, a limit of time in which they are regnant, and they have also a limit of selfishness which is a limit upon their taking away

the lives of their victims, though they are woefully oppressed. The gloomy extent of that oppression is expressed in the next verse.

And in those days men shall seek death and shall in nowise find it, and they shall desire to die and death fleeth from them.

It will be noticed how the active and passive forms of speech are used in this Trumpet. Death is spoken of as fleeing away and the locusts are represented as being commanded to not do what it means they cannot do, and that they were commanded not to kill when it was their own lust that restrained them from killing, and now death is represented as fleeing away from those oppressed when they seek its mercies. The oppression is great upon poor mortals when driven to seek death for a refuge from the oppressor. There is some deep occult meaning to the saying that they cannot find death and that it flees away from them when they seek its shelter from greater ills; "a naked bodkin" will not in their case "put an end."

Their king and oppressor claims all power in heaven from which faithful John tells us he is a fallen angel. He claims the earth also upon which he has sent his servants to destroy, and he claims to have power even over the pit of the abyss, of which he also claims to have the key and to have the power to open and to shut at will. It is this dark pit which the locusts of the fallen angel hold up to the minds of his victims that deters them from its darkening portals to suffer on and endure the oppressor. They prefer and they seek for that peace of death "where the wicked cease to trouble and the weary are at rest." But with scorpion stings on one side and purgatorial fires on the other they prefer to "endure the ills they have than to fly to those they know not of."

Suicide is the desperate resort for those who cannot endure

the ills of such a life, but, being victims of these poisoning locusts, they are denied a burial in consecrated ground with all that is implied within their law. This is why they cannot find death. This is the way death flees from them. We have to remember that this trumpet is giving us an inside view of things on the infernal side, of the destroyer and of his angels, just as the fifth seal gave us an inside view of the things of the heavenly side as between the Lord and the souls of them that cried to Him from the altar. They had gone out from the heavenly Pentecost and had fallen, giving their lives for their Master; but these come out of the pit and they torment their victims and cause them to endure their torment by opening to their deluded and poisoned minds the purgatorial fires beyond in order to restrain suicide and to cause them to endure oppression for gain. Let any one even to this day see the comparative infrequency of suicides in papal countries.

This is that beast power which caused the astounded Daniel to implore of the angel of God to tell him what it meant. Its minions are able to restrain their chattels from the gates of suicide by denying them the right to a burial in "holy earth," consecrated to fraud and deception.

And the shapes of the locusts were like unto horses prepared for war.

They have military power to enforce submission. Here is the old beast power trying to force a religion into its wicked service whose nature is voluntary and free and pure and whose author said, "Ye shall know the truth and the truth shall make you free indeed."

And upon their heads, as it were, crowns like unto gold.

Ah, but the Elders around the throne had the genuine; their crowns were gold, while these are only like unto imita-

tions. They have no genuine thing about them. They do the work of their king and his name is the Destroyer.

And their faces were as men's faces and they had hair as the hair of women and their teeth were as the teeth of lions.

What a perfect farago of symbols are employed here to describe the character of these apostles of the pit. Faces like men, looks like they are of the masculine gender, but hair like women just as strongly suggests they are feminine; and as they cannot be both, perhaps they are playing a part that cannot be assigned to either sex, and, as they have power, perhaps they are those who forbid marriage and themselves are playing a kind of neuter gender—false sanctity. We are reading on the inside of things infernal. It is an internal view, where we are to see the principles and doctrines from which these actions spring, and in this picture is plainly written "celibacy"—forbidding to marry. Hair like women is an effeminite look, and faces like men is masculine, and when they open their mouths you can see lion's teeth. Here is the lying pretense of purity by rakes who deny to marriage that sacred character which God gave it at the beginning, and which is the foundation of the family, a favorite symbol in the Bible for describing heaven and happiness. These pretenders to sanctity by a false celibacy, these serpentine poisoners general, that proceed from the pit of the abyss, from whose lion's teeth we might well guard our school funds and every office of trust, are painted here by the spirit of inspiration that all may see their true character and mission. This inside view to the infernals has shown three remarkable things:

1. The poisoning process as from the sting of the scorpion which refers to the mind and bears close reference to that fraud where the locust sends away his victims poisoned with the delusions of the confessional.

2. Purgatory, over whose empire the fallen star claims dominion and by which he coerces his victim to endure a woe worse than death, and,

3. Celibacy, the climax of hypocrisy and the guise under which are lion's teeth for devouring whatever has not the seal of God upon it, or the intelligent apprehension of God's law to protect it.

This Trumpet deals with new conditions. This new present world of ours began upon the ruins of a fallen empire and a fallen church. We must notice that the rising power which Christ is shown to have gained over the world in the sixth seal, so that He could restrain it for the sealing of the saints on their foreheads, is in this Trumpet shown to be power which is exercised through His servants. The Trumpets deal with the rise of heavenly power as though it came through the apostles, or, in fact, through His saints, valuable for all to know who expect Christ is to bring about these great results by His own personal brightness of appearing rather than through His Holy Spirit and the divine life of His servants.

The mighty power of Christ to restrain the world and to overcome it which is so plainly told of this second church and second Pentecost is power which is exercised by His saints, through whose efforts He is to overcome. So, too, we find it on the other side. Satan accomplishes through his servants, the locusts, his work on the ignorant, and they are limited by their own lusts, of which he is the father, from killing their victims. They fetter their minds by their lying pretenses of powers they do not possess and cannot exercise. This fact entirely relieves the mind from the inclination to regard these achievements as proceeding immediately from the two antagonistic sources by spectacular demonstrations, but as coming through human agencies. It is a war of minds, a battle of

spirits on the field of time, of darkness against light, of Christ against Satan.

Both in the relations which these parts sustain to each other and by the works in which they are engaged in carrying out, the recognition of human agency is employed and the relations of their followers to their respective leaders is very close. What a travesty on heavenly love and Christian brotherhood is disclosed in this diabolical proselytism from below.

And they had breastplates, as it were, breastplates of iron, and the sound of their wings was as the sound of chariots of many horses rushing to war. And they have tails like unto scorpions, and stings, and in their tails is their power to hurt men five months. They have over them as king the angel of the abyss. His name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apolyon.

The star fallen from heaven is called the "angel of the abyss" and "king of the locusts" and is further identified by two words which point to the source of his power—"Abaddon and Apollyon." The origin is from the abyss, and the agents come as devouring locusts dressed in military array, and their movements are like chariots and horses rushing to battle. It was this attempt of brute power upon the early Christians that resulted in their being hissed and stoned out of the world, their souls crying henceforth, for a little time, from beneath the altar. The two great opposing forces are disclosed to us as beginning with two opposing Pentecosts. On one side heavenly love, peace and good-will inspiring the servants of God to lay down even their lives for the truth they spoke, and on the other, the servants of the destroyer, as locusts come out of the pit of the abyss, and, having stings like serpents, they are clad in military dress with war powers and looking like great centaurs of destruction. They are vipers wearing crowns, serpent at the tail and woman at the head, horse in body and man

in face, devouring with lion's teeth and stinging with scorpion tails. What an infernal medley of parts—insect, brute, demon and human—such only as might rise from the dregs of a sea of blood and carcasses where decayed worlds of idolatry sank to rise again, a ghastly caricature of the religion of Jesus Christ, with every propensity of brute, insect, serpent, devil and man combined! Henceforth the struggle is between these two powers, and the battle takes on new aspects. They face in battle and they look in different directions. They stand in their own orders as climax and anti-climax. We meet the enemy as we advance. Christ's kingdom increases and the kingdom of the pit must decline. The currents meet and flow in opposite directions. In this time, which is the revival or the great Reformation, we meet the Pentecost of satanic darkness brought to view by the fifth trumpet, which is the first of the three woes against "them that dwell upon the earth."

To one unaccustomed to this method of teaching the question arises, When was this Diabolical Pentecost? It has no date, but reveals a condition. It is that dark period when the sun, moon and stars were entirely obscured, and the darkness is ascribed in this trumpet to the devil as coming from the pit and darkening the sun and the air. It was the reign of black horrors that was also shown in the black horse—The Dark Ages. This trumpet ascribes an imitation Pentecost as showing its real character.

The fifth is one of the three heavenly Trumpets. It lets in the light upon the state of the world as it was when the morning star of the Reformation arose upon it. That Pentecost looks backward in time just as the heavenly Pentecost looks forward. It is said later that "the beast knoweth that he hath but a short time." The titles and descriptions of the beast are varied to suit his different functions and relations just as Christ's are. As to heaven, the beast is a fallen star; as regards

the "pit of the abyss," he is the angel and porter to open and shut; as regards the earth, he is Abaddon, the destroyer; as to the locusts, he is their king and director; as to this great false religion, he gives it all authority and power, and we presently find that as to the two witnesses, he is their murderer; and as to God and the saints, their loud maligner. So that acts which we have thought to regard as personal are characterizations of the acts of satanic power in which all his servants are engaged.

These locusts act a great variety of parts, all satanic. This strife of the conflicting powers in the world is a matter of experience with all Christians; and behind these conflicting powers are God, our Savior, and Satan, the destroyer. No other method than the one adopted could deal with a theme so vast and varied and convey an intelligible lesson. The advantage we seem to gain from saying that this refers to Nero, and this to Napoleon, or that these four living creatures represent Asia, Europe, Africa and America, or that the dragon represents China, is a mistake. We only pettifog for a slight and momentary effect and lose the greater good to be served by seeing these things in an omniscient light where their true characters are stamped so that neither names nor localities nor glosses of any kind can screen their true source and nature and end from our discernment. As on the heavenly, so on the infernal side, while personalities, localities and dates are not directly given, they are always implied and can be seen by their nearness of function and relation. So are the times; they are not chronological, but are measured as trumpet times, that is, times to be known by the dominance of these epochs which are represented also by the different colored horses and which mark the ages.

God inspires all gracious and holy forces that make for good, and Satan instigates all that tend to destroy. It does not at

first appear how this trumpet could be called a "woe" upon the wicked, "them that dwell upon the earth," since to be compelled to live on the earth, where such creatures are, would seem to be a hardship enough, for it is a persecuting power that claims the earth and heaven, and the pit of the abyss and is red with the blood of saints. It is in the deeper view that those are not to be feared who kill the body only, and after that have no more that they can do. The saved have none of that dread of purgatorial fires with which the locusts restrain their victims from suicide, while they mercilessly fleece them. The saints are free from this deeper scourge. All things earthly they count but dross that they may win Christ. Not only are all saints sufferers while living in the world, but the souls from beneath the altar cry, but even the eternal Father is long suffering and "the whole creation groaneth together until now."

SYMBOL SYNONYMS.

Pit of the abyss: Lake of fire and brimstone; caves and dens.

Prison of devils: Cage of unclean birds; winepress of God's wrath; the sea of blood.

CHAPTER IX.

REVELATION IX, 12-21.

THE SIXTH TRUMPET.—THE WORLD POWERS LET LOOSE.

The sixth Trumpet is prefaced like the fifth, by a formal announcement, "The first woe is past; behold there come two woes hereafter."

If the preceding trumpets describe conditions that must have required extension of time in carrying out, then this announcement is another clear note to show its ongoing. There are two woes to come "hereafter," later in time, and they also have every characteristic of the successive progress of events. Not only do they follow each other "hereafter," but they are marked by changed conditions we are able to recognize as belonging to different epochs. The action of this sixth trumpeter does not proceed direct from the sounding as in the preceding trumpets. There is the introduction of another part, thus interrupting the order.

And the sixth angel sounded and I heard a voice from the horns of the golden altar which is before God, one saying to the sixth angel, which had the trumpet, Loose the four angels which are bound at the great river Euphrates.

It is a special voice from heaven. It is a special commission. This voice orders the sixth trumpeter to act a part in the drama which none of the others did. His office is out of the due order, both in being directed by a voice direct from the golden altar, and by acting a part in the drama all his own. Coming from the horns of the golden altar expresses the authority or power of the altar of sacrifice, that which gave to

it its mighty authority. Christ's authority or power to open the seals rested on His having been slain for our sins. This voice from the golden altar said, "Loose the four angels which are bound at the great river Euphrates." This sounds very like the command we heard from the ascending angel in the mystic Pentecost (vii, 2), who bore the "Seal of the living God" and commanded the four angels to hold the four winds from blowing so as to allow the sealing of God's servants. It is indeed the same, the voice of Christ, the only voice that commands the world powers in any instance, and here commands His trumpeter to act a special part.

In the one case these world angels are commanded to not hurt the heavenly work of sealing the saints, etc. (vii, 1), as Christ's direct enemy, and in the other they are commanded to be loosed in order that they may hurt and make war on the wicked as indirectly executing the judgments of God on the sinful, for He is to loose His world powers from a bondage. This is the second woe to "them that dwell on the earth." This not only shows great progress in judgments on the wicked, but a vast increase of heavenly power that advances from a merely restraining power so as to allow the sealing of the saints, to a positive power that can command the world powers to be loosened that they may execute a "woe" upon the wicked; a "woe" which has three plagues by which "a third part of men" should be killed.

As we heard in the group of the world seals a very noted voice that came from the midst of the four living creatures which represented such mercernary spirit as might sell out Christ and His cause, saying, "a measure of wheat for a penny, etc.," so here on the heavenly side we have in like manner a supplemental voice coming from this heavenly group of trumpets which shows the heavenly power rising into the ascendant. But this new voice is not an added trumpet, just as that was

not an added seal, but as that voice spoke the sentiment of all world power, so does this speak the sentiment of all heavenly power. Now we note this as the second supplemental office that has been added to the trumpets. The first one we identified as the office of Matthias introduced by a special meeting and the offering of incense, etc. (viii, 2-5.)

The Sixth Trumpeter is especially commissioned to loose the four angels, that is, the world powers. Paul, the apostle to the Gentiles, comes to view at once. We see him clearly, unmistakably, in the shadowgraph. That is, the circumstances of the sixth trumpet in relation to the trumpet series is analogous to the circumstances of Paul's call and relations to the apostleship.

This trumpet recognizes the peculiar relations which Paul sustained to Christ and to the other apostles, and to the Gentiles. As already explained, there are no personalities in these trumpets, but all the relations and differential functions of the apostles are faithfully kept, so that in these we can see the gospel story as carried out in the commission acted over again in signs and symbols and can even infer the personalities, in part, of those who at the first acted distinguished parts. We saw Matthias and his election, and Peter and his preaching at the opening of this trumpet series, and here at the close we have in the last trumpet the circumstances of the call of Paul to the ministry so faithfully preserved that we see the double easily. Thus is preserved all the variations of the apostolic function in carrying forward the Great Commission, and upon those facts and relations as pattern or shadow, the new church, our present reformation, is foretold.

Peter and Matthias and now Paul are brought to view by their distinctive relations to the Great Commission which is the pattern that guides these seals and trumpets. And we shall presently see John, also, who not only writes this book, but

his shadowgraph is also taken all alone, as when all the others have ceased to act any part, and he in Patmos writes the valedictory of the apostles' school.

Paul (Saul), who was engaged in crushing his Lord's feet on earth, heard a voice from the anguished head in heaven, which arrested him, saying, "Saul, Saul, why persecutest thou Me?" And Jesus said unto him, "I have appeared unto thee to make of thee a minister and a witness." "I will send thee far hence to the Gentiles." Paul was called to the apostleship out of due season and due order, but was engaged in labors more abundant than they all. The same relations which Paul's ministry sustained to the other apostles and to Christ and to the Gentiles are just the relations which this sixth trumpet sustains to the other trumpets and to the voice that calls from the golden altar and to the four angels, or nations which they represent.

The unmistakable shadowgraph of Matthias' election at the beginning and the call of Paul to the ministry in this last of the labor trumpets (the seventh being Sabbatic), settles the question and compels us to recognize that the prophecy is laid upon patterns, and that this is that heavenly design to be certainly discerned and followed. These four angels bound in the great River Euphrates are the world powers again, now subject to and bound by a new power under the symbol of "the great River Euphrates." Their conditions are now changed from the former state. They now appear in bondage themselves, have become vessels to a new power that comes out of the old, risen out of that sea where the burning mountain sank and dissolved. The pagan Cæsars have gone down and the new Cæsar has come up with his locust swarm to devastate the earth, and it is on this condition of the world that a new power appears upon the field and comes not as locusts now, but as an army of horsemen. That is, the four angels, or world

powers, when loosed become an army to be a woe on the wicked. But they are bound and tributary to mystery Babylon, and so are said to be bound in the great River Euphrates; and the trumpeter is commanded to loose them, that is, to set them free from this bondage; and when set free he sees them and they are become a great army of horsemen, that is, the old world powers, called the four angels, are now ordered to be freed from that Apollyon, the destroyer, that came up out of the pit of the abyss. For Apollyon, and "the great River Euphrates," and the mystery Babylon, and the Diabolical Pentecost show the world powers have become enslaved to the later papal power.

The Reformation broke upon us when the world powers were in a state of bondage to this locust power. Babylon, as the first seat of universal power, is the type of this new power in which both the people of God are captive, as they were then, and the world powers are also captive and to be loosed. As God's children also are called upon to come out of her "that ye partake not of her sins," they are not, however, identical with this army of horsemen. This is the general period of Exodus from captivity toward the New Jerusalem, and the four angels of this sixth trumpet show how the world powers emerge out of the Dark Ages of locusts' dominion into an army of horsemen; the world turned loose armed to execute the second woe upon them that dwell on the earth.

It is a punishment of the wicked by the emancipated world. The River Euphrates was not only tributary to Babylon and the very stream of life to its sinful existence, but was also the channel of death to it when Cyrus drained off the river and marched into the city through its emptied bed and captured it and laid its pride in the dust. World governments that uphold that great locust power, Spiritual Babylon, are well represented by the symbol, "the River Euphrates." To loose these

powers, bound by a corrupt fealty, was to set them free to "destroy to the end." They will no longer as before have to go to that king of locusts to ask whether they may declare war or conclude a peace.

We are living witnesses that that day is gone by and there will be no other general power ever rise again till Christ reigns. As Paul's ministry was especially to the Gentiles, there is a great and striking fitness about these dramatic parts in the imagery of the sixth trumpet. The lesson is plain. It tells us that by the preaching of the word of God in this sixth trumpet light shall arise. The governments of the world shall cast off papal allegiance and turn themselves into a military power to kill a fourth part of men, etc. Again the effacement of personalities from the mind, while it entails some difficulty in reading at first, has the advantage of showing all things by their substance, their essence, and we know and recognize them by their relations to the Alpha and the Omega. This raises our every thought to its greatest height, and shows that all roads lead to Christ. In this way, too, we distinguish the true spiritual succession from the brutish and false. It is a succession of doing the will of God on earth, and not the following of mere names and forms. We are not used to seeing things by these deeper moral relations but rather by their external and less important accidents and circumstances, and so we are slow to recognize them by these more essential and inward relations.

If I show a cartoon of a boy drawing a plow and another showing him in the schoolroom with his books, and another showing him in the pulpit preaching, one would readily say, "that means that a farmer's son, raised to the plow, went to school, and is now preaching." That is easy to be seen, and yet it gives no light on his moral relations unless in the last act; but if I show a horse merely and then a slave under a

master, and then an angel of God with a golden censer, offering incense, I strike at once into deeply moral and spiritual relations, and the lesson is not so easily read. But it tells the same story religiously, in its deeper bearings. While he is in the place of a horse he stands related to things morally only as a horse, and under his master only as a slave, but now bearing testimony for Christ he is as an angel of God.

By this method, a cartoon showing a wolf destroying sheep, and a second one showing little children leading the wolf, blind and humble, into the city, and then a third one in which he is seen acting the part of a faithful shepherd caring for the sheep, would represent Paul's conversion in its deeper spiritual and ethical bearings. In this way we see Paul's ministry through the sixth trumpet. He came last to his office and was called directly from heaven and especially commissioned to the Gentiles.

And the four angels were loosed which were prepared for the hour, and day, and month, and year, that they should kill the third part of men.

That is, the secular powers were dissolved from their allegiance to Mystic Babylon, presently to be treated at length. It was done by Christ, done through the form of Paul's call and apostleship, done in fact by and through the truth, preached by the faithful believers as we now know, and many of them by name. The several trumpets do not present the several apostles separately in their several persons, but as all the apostles in the several functions carried out. Just as Peter's preaching on Pentecost represented all the apostles, but as several of the apostles led in these parts, we can see their personalities through the parts acted. In this instance we clearly see Paul by circumstances peculiar to himself.

This method leads all the time to the study and observa-

tion, not of events as we outwardly note them, but to dispositions and relations and conditions by their deeper intrinsic and divine values. Now since the contest of the evil against the good must be in its essence always the same, the different manifestations growing out of this contest must in the nature of things be analogous. That is, since the struggle between the heavenly powers and the world powers is at bottom the same, prophecy may have many fulfillments beside the most prominent one, to which it primarily refers. This is a matter of personal experience with every one in whose heart has struggled the principles of good and evil. All the mounds and hillocks are parts of and prophecies of the greater mountain—are all made of the same earth, are raised by the same causes, the mounds being miniature mountains only. So we find of the heavenly powers that while they differentiate upon a historic pattern that re-asserts creation, and the carrying out of the new creation by Christ and His apostles, the account does not break away in telling us of the future as though it were in some way a different dispensation, but only the different results as it proceeds toward its consummation and under one and the same commission which we ourselves are at this moment carrying forward. So that the true servants of God who put their lives at His disposal, are now the true successors of the heavenly powers and are carrying forward the power that heaven exerts upon earth. A worldling sees only the outward of events, while the sealed servants of God see what lies under and causes them.

A worldling sees a French Revolution only when it has broken loose; a Christian sees it all the time it is gathering. He sees the signs of the times and absolutely knows in the very nature of the case and from his own experience what must happen, and God knows when. We are told that the four angels

were "prepared for the hour, the day, the month, and the year that they should kill a third part of men."

The use of four words of time—"hour," "day," "month" and "year," is alluding to the condition only as of world time and as a time that will certainly come known to God, kept within the Father's own authority. That time has come so far that living men have seen the last vestige of secular power broken from the king of the locusts and the whole world let loose to fight, as Daniel said, to "destroy till the end."

And the number of the armies of the horsemen was twice ten thousand times ten thousand and I heard the number of them.

Two hundred million is about the present fighting force of the world, though he is not trying to give the actual, but the symbol number. This can refer neither to the actual number, nor to any one battle, for the world has not all been at actual war at one time, nor were so many men ever horseback at the same time, but all are now free from Babylon and are liable to engage in this great battle till its purposes are accomplished, to destroy both the locust power and to put an end to brute power in the earth.

This military dress suggests the nature of the work to be done. The symbols of the first trumpet were "hail and fire mingled with blood, and they were cast upon the earth." These symbols are quite similar, "fire and hyacinth," probably the red variety which would answer to blood, and brimstone, which suggests a deeper thought as having to do with the conditions that came out of the pit of the abyss, punishment in kind as where he says, "God hath judged your judgment on her," xviii, 20.

The mission of these symbols brings the pale horse again to view with his rider, Death, and his following by Hades, and by the reappearance of horses where there is a third part of

men to be killed, as there it was stated that under the pale horse they should have authority over a fourth part of the earth to kill, etc. It is indeed the same great truth, the world powers in the act of breaking down beast rule and preparing the way of the Lord. This is that crucifixion of the world powers spoken of in the sixth seal. The four horses showed us the great changes the world powers were to pass through as from Christ in His own person, and the sixth seal showed Christ, as in a personal act of retaliation, crucifying them, while this is the army of horses associated with the trumpets, as where Christ is acting through human agencies, in judgments, and hence a great army of horses, to visit the second "woe" upon "them that dwell on the earth."

The picture is as if there were no head, no beast of universal power as the parts in the king's dream and Daniel's dream, or as one of the four horses, but now world power without any common head, simply let loose from a common bondage to kill a fourth part of men. And they do not, as those just mentioned, in any way indicate the progress of ongoing time, or as being of different kingdoms, etc., but are loosed to inflict a general, a second woe, upon the worldly. Ah, the sinful people who said "release unto us Barabbas and crucify Christ" are still in the world; and now they are to be punished, "for the great day of His wrath has come, and who shall be able to stand?" Those who put Jesus to death have their successors yet, but the world has so far changed that but few are literally put to death any more. There is but one rebellion against God and it all proceeds from the same source, and there is but one army of the Lord and it is all animated by one Spirit. The symbols connected with these horses are not Christian. There is no white linen, no white horses, no vials of incense, no harps or crowns, no new songs nor rejoicing acclamations of praise to the Lamb, such as we constantly see in the com-

pany of the saints. Besides, the saints who have been in bondage with Babylon are separately called upon to come out (xviii, 4), but those who have not the seal of God in their foreheads, who are the prey of devouring locusts and are led captive by this great power, are delivered and are to turn upon her and destroy her, as appears later. Neither do we find any symbol of Christ or of the Holy Spirit in the acts of this trumpet. "We war not against flesh and blood, but against principalities and powers," etc.

The world as a prisoner is represented to be loosed from political and ecclesiastical bondage and to be a world wide army to destroy itself and to put down beast rule. We now see how the symbols change as we progress onward through the changes which the world power is to pass through. Viewed as His exercise of man power, it is a great image of a man in four parts, as gold, silver, brass, etc. Viewed as originating in the sinful consent of the people, brute power that comes out of the sea of humanity where the winds strive; viewed as active war forces, they are horses upon the earth; viewed in their exercise of civil power, they stand upon the four corners of the earth holding the four winds from blowing, and viewed as captives to the locust power, they are bound in the river Euphrates, and viewed as the scourge to destroy all brute power, they are an army to execute judgment on "them that dwell upon the earth, etc.," but through all phases, beast power, apostate and sinful.

All these changes come from the voice of Him who ascends with the seal of the living God and who commands His sixth trumpeter to loose the four angels, who become at once a world of liberated militia "to kill a third part of men." We are in the times of the Reformation, of the mystic Pentecost, of the Second Church, and of the multitude of saints that no man can number, and getting away from the dark locust age out of which it came, and the world in arms as it is this moment, breaking

down arbitrary rule and freeing the nations. We read them, it is true, in a mystery but the more sure by this two-fold testimony of shadow and substance, do they witness for God. The last century has seen greater changes for good probably than all the seventeen preceding, and all the forces that are moving the world are moving with ever accelerating force by geometrical ratios. This world cannot much longer choose its own sinful way. These horses are accoutered in a wonderful manner.

And I saw the horses in the vision and them that sat on them having breastplates of fire and of hyacinth and of brimstone; and the heads of the horses are as the heads of lions and out of their mouths proceeded fire and smoke and brimstone. By these three plagues was the third part of men killed.

Literal "fire, smoke and brimstone" is ignited gun powder. John says he saw this army killing with "fire, smoke and brimstone," and we are to see their deeper, their symbol meaning. We found smoke coming out of the pit of the abyss that darkened the sun and the air, and it stands for ignorance and superstition. Brimstone occurs six times in the book and six would answer for its proper symbol, as the source "whence come wars and fightings," and the lake that burns with brimstone points to punishment more than mere bodily. It is a woe upon them that dwell upon the earth, the symbols of modern warfare used to express that deeper punishment to them that believe not. John both heard and saw the number of the horsemen. He saw the modern method of warfare with fire arms and used them for symbols just as he would see things then known and present to the world. Horses with heads like lions would be the effect in his seeing as a man's face leaning forward upon his horse, the horse's mane and the man's face in combination giving a lion-like effect.

It would seem that he saw our modern way of fighting with

fire arms. He says, "I saw in vision." Much that has been told us could not be ocular. No one could see the four living creatures, both on the throne and around about the throne at the same time. These are mind impressions that belong to the divine vision. He saw the very state of warfare that was to overthrow beast rule. He saw fire, smoke and brimstone proceed from the horses' mouths twelve hundred years before men learned to fight with fire arms. The "woe" which the horsemen were to inflict must be viewed in a broader and deeper sense as affecting the great purpose of Christ's spiritual reign. "By these three plagues" must be regarded as more than merely killing men's bodies.

For the power of the horses was in their mouths and in their tails, for they have tails like unto serpents, and have heads and with them they do hurt.

The fact that the death-dealing seems to come more from the horses than from their riders is because the horse is the dominant in the cast, just as man was dominant in the king's image, of different parts, etc. Three times we have now been brought to the times of the reformation, and we see the rise of protestant governments in this sixth trumpet with a strange mixture of the old and of the more enlightened conditions mingled. Here we look forward to the seventh trumpet to the time of the kingdom of Christian statehood and Christian brotherhood, that is, the kingdom of God regnant on earth.

This time of great change was also shown in the sixth seal. John saw a great earthquake, and darkness shrouded the earth, and in the place where the sun should be there was only a jet cavern, black as sackcloth of hair, and in that quarter of the heavens where the moon's face should shine, there was but a red ball, red as blood. All the stars that had twinkled in their places had broken from their constellations and lay upon

the earth like unripe figs, shaken from the trees by a mighty wind. The broad canopy, once all spangled and glorious, was rolled together like a seroll, and the mountains and islands left their ancient seats and fled away, and the kings and the princes and the mighty men fled and hid themselves in the caves and rocks of the mountains and "call upon the rocks and the mountains to fall on us and hide us from the face of Him that sitteth upon the throne and from the wrath of the Lamb."

It is the time of killing. It is the time of the pale horse, the killing of the world powers ridden by "Death and followed by Hades."

For authority was given unto them over the fourth part of the earth to kill with sword and famine, and death, and by wild beasts of the earth.

The sixth trumpet supplements the sixth seal with the exhibition of the world powers loosed from bondage to Babylon and let go, prepared for the hour, the day, the month and the year to kill a third part of men, to execute the day of His wrath in a world-wide military display of awful aspect. In this manner He will crucify the world powers. Their number is "twice ten thousand times ten thousand," which falls far behind the number which He gave to the saints, "ten thousand times ten thousand and thousands of thousands." It would seem strange that in such a scourge as this all men should not repent, but such, John tells us, is the awful fact. He sadly comments:

And the rest of mankind which were not killed with these plagues repented not of the works of their hands that they should not worship devils, etc.

What a sight to see men under all the lights and judgment of God still unrepentant. Such is the awful truth "if they

hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Here we have one of the most noticeable cases of the care that is taken of usage in number. The sins of the merely worldling are given in the use of four, while the idolatrous are given in six.

> They repented not of the works of their hands that they should not worship devils, and the idols of gold, and of silver and brass, and of stone, and of wood which can neither hear nor see nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Six is the sign of idolatry, four of apostasy, and here they are placed side by side by mere enumeration in a catalogue of sins. This trumpet shows the present strange condition of the world. It is a middle state. The purest Christian reformer and the most brutish corrupter are tolerated, and the man of easy virtue who stands midway between these is a general favorite for place and power.

A great Frenchman, looking into this age, has said, "Society inexorably keeps at bay two classes of men, those who attack it and those who guard it." A great American said, "The world puts two kinds of men in jail, those who are not good enough for society and those who are too good." A great preacher said, "Until we can put away from the minds of men the common error that the current Christianity of the churches is the true Christianity, we can make but little progress in converting the world." In politics at least the most favored seems to be he who can be at the same time the fairest without, and the foulest within.

This trumpet presents a time when the light is rising and the righteous judgments of God begin to fall heavily upon the world, and the shadow rests dark upon the disobedient. We

have again come to the conditions that belong to the great reformation and to the place in the trumpets where in due order we should expect it. Its light brings to view that dark time out of which the Reformation was called by the voice of God, preached again from recovered manuscripts of scripture as we shall presently see. The heavenly Pentecost brought Christ to view in His true character, and in His relations to His Father, and to His disciples and to the world, and so this mock Pentecost throws light upon the enemy, and shows his relations to the beast power of sinful man and to his father, the devil, in oppressing sinners and killing saints. The powers on one side must continue to follow the ascending star that leads to glory, and on the other side the declining and waning star that leads to the pit of the abyss.

What a judgment is every true life upon all deceptions of a mere worldly selfish existence! What a standing rebuke such a life to every sneaking, mousing thing that crawls about in the dark, to hiss at the approach of light! With such a world of new opportunities as now lies open in every direction what a woe upon every soul that will rest upon any ground below the highest on all questions of humanity, or that will stop short of the whole truth, or that will consent for the sake of any pride of place to withhold any word or act of reproof from all the works of darkness and the devil. These trumpets record a procession of mighty changes in the world, and it is out of these changes that we form what we call history.

We have now seen conditions that belong to the Reformation in the Sixth Seal and in the mystic Pentecost with its one hundred and forty-four thousand sealed on the forehead, and now we see the most wonderful state of the world upon which it gives light at its rising. The diagram on map of the scrolls shows the groups to which the reader is referred.

SYMBOL SYNONYMS.

Star Fallen: Angel of the pit of the abyss; king of the locusts; Apollyon; Abaddon; the spotted beast; the scarlet beast; the two-horned beast; the harlot.

Abyss: Outside the temple; without the city; wine-press of God's wrath; lake of fire and brimstone; perdition.

RULES OF INTERPRETATION.

As the Apocalypse is synthetic rather than analytic the rules of interpretation would better follow than precede the study of the work, but they are offered here together more for reference than as a guide. Here are offered a few of the more apparent of them.

1. All the uses of seven rest primarily on the seven days of creation.

2. All the uses of seven are symbolical.

3. The seven days of creation rule the divisions of the heavenly parts into series, or categories, of sevens.

4. Seven is the symbol for the commonwealth of heaven or the Kingdom of God.

5. All the uses of four are symbolical.

6. Four is the symbol for apostasy and sin or the common woe of fallen man.

7. The symbol four rests upon the river of God that divided into four heads outside the garden of the Lord.

8. The relations of Christ and His apostles to each other and the parts which they bore in carrying out the Great Commission are the relations and parts which the Seals and Trumpets mystically bear in carrying out "the things which shall come to pass hereafter."

9. The relations of Christ and His apostles and the Holy Spirit and the Churches and the parts which they jointly and severally bore in carrying out the Great Commission, are the relations and parts which the Seals and Trumpets and seven

Spirits and Candlesticks jointly and severally act in mystically carrying out "the things which shall come to pass hereafter."

10. As we have in the Seals and Trumpets and Holy Spirit and the Churches the carrying out of the Great Commission on its positive and saving side, so in another series, called here the Evangels and Avengers, we have them carrying out the Great Commission on its negative or judgment side. See diagrams of scroll.

11. The seals opening mystically represent Christ as overcoming the world powers as in His own person—as shown to Nebuchadnezzar in the vision of the great image which the stone was to strike and to destroy.

12. The trumpet soundings mystically represent the Apostles as overcoming the world powers according to the vision showed to Daniel of the four beasts coming up out of the sea and of the triumph over them as coming from the saints under Christ.

13. As the seven days of creation rule the parts into series of sevens, and as the parts acted in carrying out the Great Commission govern the relations of these series to each other, so the two visions given to Nebuchadnezzar and to Daniel govern in expressing the end and outcome of the contest of Christ with the world powers, or sinful man.

14. The object of creation and the promise of redemption are thus bound together with the promise made to Nebuchadnezzar and to Daniel and referred to by Christ, to be carried out under the Great Commission, thus explaining His promise of the end of the world in His sermon on Mount of Olives.

15. As Christ and His apostles represent the kingdom of God as it was in the first evangelization, so the Seals and Trumpets represent it as it is in the present Reformation and the Evangels and Avengers represent the kingdom in the Regeneration to come.

The proper correlation of the symbol names given to Christ and His apostles and the Holy Spirit and the churches are given in the following table to show both how well the symbols express the acts and the relations of the actors to Christ, the head.

Christ	Apostles	Holy Spirit	Church
Lampkeeper	Stars	Seven Spirits	Candlesticks
Author	Letter carriers	Advocate	Seven churches
Sealopener	Trumpeters	Seal of God	Temple of God
Revelator	Thunderers	Breath of God	Woman in heaven
Evangel	Avengers	Fire	Holy City

The following double column comparison will show more than twenty points in which the literal and the mystic agree in the two great carryings out of the Great Commission; the one real and historic and the other then future, but now in process of being carried out.

1. Christ's ministry preceded the ministry of the apostles.

2. At first Christ taught openly, afterward by parables.

3. A day of Pentecost lay between Christ's ministry and the ministry of the apostles.

4. The apostles explained Christ's teachings after Pentecost.

5. Christ kept His apostles in His care while with them. John x, 29.

6. Christ ascended bearing the promise of the Holy Spirit.

The Seals' ministry preceded the ministry of the Trumpets.

The Revelation begins with open letters, afterward by Seals.

A mystic day of Pentecost lay between the Seals opening and trumpeting.

The trumpeters explain sealsopener after mystic Pentecost.

He holds them as stars when He is among the candlesticks.

Ascends bearing the seal of the living God. vii, 2.

7. Christ sent the Holy Spirit on Pentecost and saved 3,000.

8. Those converted were devout Jews out of every nation.

9. Christ's personal ministry ended with Pentecost and He rested, etc.

10. Christ on Pentecost reversed the verdict of the world powers.

11. Christ commissioned His apostles to preach abroad.

12. He gave a countermand to wait for the Holy Spirit.

13. While waiting for Pentecost the apostles pray and add another apostle.

14. The Holy Spirit was manifest as tongues of fire.

15. Those who were saved had all things common.

16. The apostles began to preach on Pentecost.

17. Commotion and persecution followed the apostles' preaching.

18. After Pentecost there was a great multitude added not numbered.

19. The three thousand converted on Pentecost were first fruits.

20. Christ called Paul to the ministry as the last by a direct call.

21. Last of all Christ appeared to John in Patmos to reveal, etc.

On mystic Pentecost he seals or saves 144,000. vii, 4.

Those sealed were out of all the tribes scattered abroad. vii, 5.

After his part in mystic Pentecost He breaks Sabbath seal and rests.

In the mystic Pentecost He restrains them.

He gave trumpets to them to sound His truth.

The Trumpeters wait holding their trumpets. viii, 2.

The trumpeters while waiting add another to their number with prayers.

The Holy Spirit as fire from the altar is cast forth.

Those who were sealed had all things common. vii, 9-17.

The Trumpets begin to sound on mystic Pentecost.

Hail and fire mingled with blood when trumpets sound.

After mystic Pentecost a multitude no man could number.

The 144,000 converted on mystic Pentecost were first fruits.

Christ called the last trumpeter by a direct call, ix, 13.

After the sixth trumpet He appears with the Revelation open. x, 1.

22. The first church was begun by Christ ascended, the Holy Spirit descended and the apostles preaching, the world convicted and sinners saved.

These are the facts of sacred history.

The second church was begun by an angel ascended, the Seal of God descended, the trumpets sounding the world powers restrained and the servants of God recalled.

These are the promises of sacred prophecy.

CHAPTER X.

Revelation X.

SHOWING TO HIS SERVANTS.

The great shadowgraph receives in the subject of the tenth chapter another extension.

When all the apostles but John had closed their testimony and their ministry, the beloved disciple, an exile in the isle of Patmos, receives a last message from heaven by the glorious coming of Christ. To the apostles alone did Christ give original messages. Jesus had said to Peter, "what is it to thee if he tarry till I come?" It was John who had reclined at the meal with his head nearest the bosom of his Lord, who went into the trial hall, who lingered longest at the cross, who was first to reach the sepulcher, being "that disciple whom Jesus loved." He did tarry, and here in solitude in Patmos received commission as revelator and prophet of the "things which shall come to pass hereafter." He was commissioned to "write in a book and send to the seven churches which are in Asia" what he saw and heard. It is "the Revelation of Jesus Christ which God gave to Him to show to His servants." The giving of the Revelation to Christ is illustrated in the fifth chapter by a dramatic action in which He, in the worthiness of a slain lamb, receives the book from the right hand of Him that sat upon the throne, and He opens it. Here we meet with the second dramatic act of the giving of the Revelation, and this one is to illustrate the giving or showing "to His servants." The openings of the seals begin in the sixth chapter, and that is the opening of the Revelation proper, for there the secrets about the future begin to be made known.

The matter of the first chapter was hardly to be called new, and the second and third chapters are Christ's letters which were open to all, and the fourth chapter shows the kingdom come, which had so long been foretold, and the fifth chapter, the Revelation to Christ, which was "not known to men, nor to angels, nor even to the Son, but to the Father only," and sealed with seven seals and which Christ breaks, and there the Revelation of Jesus Christ, which God gave to Him, begins, though it is all a revelation in a larger sense, containing a Revelation from God and from Christ, and from John, and from the angel guide and from one of the Elders, etc.

This dramatic giving of the Revelation to His servants is quite like the first act and is supplementary to it. It shows a likeness of symbols, such as would suggest its giving to His servants. As yet, while John had witnessed the opening of the Seals and the sounding of the trumpets which followed, he seems not himself to have understood the meaning and declined even to venture an opinion when asked by one of the Elders, "who are these arrayed in white and whence came they?" The meaning of this book was yet to be made known to him.

And I saw another strong angel coming down out of heaven arrayed with a cloud and the rainbow was upon his head and his face was as the sun and his feet as pillars of fire and he had in his hand a little book open.

"A little book" is less than the whole, and it was the hitherto sealed part that He has opened and now holds to view, and not the letters which were already opened, and which make the larger book, including Christ's letters and John's own words, etc. It is a letter within a letter; a scroll within the scroll. That sealed book has never left His hand since He took it from the hand of "Him that sat upon the throne," but He simply dropped from our view while the trumpets were sound-

ing just as He did after Pentecost while the apostles were preaching, till He appeared again to John in Patmos to speak the last word to His servants. In this drama Christ holds the book with the seals all broken. This appearance of the descending from heaven is what is commonly called "the coming of the Lord," and is supposed to show His coming in person to set up His reign on the earth and to be visibly and personally present. But this coming has for its immediate end the opening of the "little book," and the coming rests upon the fact of Christ having visited John in Patmos and is in purpose the complement of His dramatic reception of it, and the carrying out of the will of His Father, "to show it unto His servants." Now as in that appearance at Patmos, we do not suppose John saw Him with his eyes, or heard Him with his ears, or felt the pressure of His hand on the muscles of his body, or that He was seen walking bodily among the churches, or literally holding seven stars in His right hand, but all in vision, in Spirit and in symbol, representing the truth about His relations, etc., so we may suppose here also that to see this book open may not require we should hear, or see, or feel by our senses a paper papyrus, or other book in His right hand as necessary to understand the Revelation God gave to Him to show to His servants.

As for His kingdom to come, that belongs to the last trumpet, the seventh, by the verities of a solemn oath, and is not even mentioned till later in this chapter. That trumpet has not yet sounded and, moreover, the personal coming of Christ should be properly found either in the seals which deal directly with Christ as in His own personal acts, or in the complementary series to the seals, which we call the Evangels, presently to appear, but not in the trumpet series could any personal appearing be expected.

And he set his right foot upon the sea and his left upon the earth and he cried with a great voice as a lion roareth and when he cried the seven thunders uttered their voices.

Here they are together again; Christ and His apostles, in the same correspondent relations as before. What He teaches in parable they publish upon the housetops; when He trims His heavenly lights they shine as stars, etc. What He writes to the churches they carry as messengers; what He opens to them from the broken seals, they sound out as trumpeters, and now what He cries out in a voice like a lion, they utter in voices of thunder that shake the heavens and the earth. His taking position with one foot on the earth and one on the sea is that He may be heard round the earth, hence also His loud cry. Christ had once, while on the earth, called John and his brother "sons of thunder," but now the apostle's office is as thunder to correspond with His lion-like roar. "What I tell you in darkness speak ye in the light, and what ye hear in the ear proclaim ye upon the housetops."

He had so explained to them in secret that before He left them they said, "now speakest thou plainly and speakest no proverb." From being preachers in fact to letter carriers in form, and then to trumpeters and then to thunderers shows the rising toward a thrilling climax of power. What was it that Christ shouted? It was the Revelation God gave to Him to show to His servants, but was only then being given to John by the angel. He shows the book is open, holding it open in His hand, and then shouts it; that is, makes it known and the seven thunderers utter it. They uttered the same thing. They repeated after Him in thunder tones. The relation is unquestionable. This has been exactly His method from the beginning. It is now the opening time and the mystery is coming to an end. The Revelation by general consent has been a sealed book to this hour, so much so, that it

is a reproach to any one to confidently profess to understand it. Causing it to be understood is the lesson of this drama and the forms enable us to identify the actors and the time and place.

At a time here shown to lie between the sixth and seventh trumpets the Revelation will be given and shown to His servants, to understand, and when understood will be the voice of God like the roar of a lion as coming from Christ, and as seven voices of thunder as from the apostles. Standing upon the sea and upon the earth in an all embracing attitude Christ shouts aloud the hitherto sealed book, and His cry is echoed as by seven-fold power of the apostles. The fact pointed out is perfectly clear and intelligible, though it is told us in vision by drama in symbol. It simply shows it will be made known to His servants. The first giving of the Revelation to the Lamb being attended with so great dramatic display, it is in keeping that the second giving should be attended by a like demonstration. By searching diligently we do find its meaning, and our making it known is as the voice of thunder, just as our preaching the Gospel is sounding the Trumpets, the apostles being used in form only, while the work is in fact being done by the saints and just as the letters were probably borne by John himself, represented as being sent through the apostles.

When the seven thunders uttered their voices I was about to write and I heard a voice from heaven, saying, Seal up the things which the seven thunders uttered and write them not.

If John had written what he heard he would have defeated the purpose intended to be served by sealing it in mystery. Christ has been bringing to pass these great changes and is now fulfilling them, and when this book is read it will be as

the voice of God, the shout of the angel and thunder of human voices.

The word "mystery" is used in this book in a way to show that it was intended to conceal at least a part, and that it was very successfully done, as most agree, but it was also to be revealed at the proper time, just as the advent of Christ, and now when John hears the proclamation of the little secret book of God, he would write it but is forbidden. At one time our Lord was seized upon by those who sought to make Him a king, and who did not understand His kingdom. He said "My kingdom is not of this world." His kingdom is explained in this book. Plainly speaking John heard or saw the meaning of the little book being given, as we are now trying to give it, but was told to seal it up, or leave it as he had seen it in the seals and trumpets where it is at the same time both given, and sealed up, couched in symbols and allegories but not understood till the time come, and the time has come.

Time has helped us to explain it, for it has been and is now being fulfilled before our very eyes. The things are now mostly history, and understanding them will give to the world an epoch of the mightiest uplift the heavenly power has yet exerted upon mankind. This cry, the last and greatest, is to be heard by all the world that the mystery is finished. These earth and heaven shaking thunders will be an awakening to the children of earth that the kingdom is near at hand.

Christ finished His world ministry here below, the victim of man's wrath, with a cry of pain on the cross, but now with His face all radiant with the sun, and the rainbow upon His head where a thorny crown had rested, showing the promises all fulfilled, the earth and sea now under His feet He cries again with a voice that touches every shore. The little book is the key that unlocks all revelation. Its deepest fountains will flow when it is understood.

This impulse to write what he heard came out of the same heart of heavenly fire whence proceeded that weeping over the sealed book and that longing to hear about the white multitude. How changed that heart since the time he asked his Lord to permit him to call down fire upon the inhospitable Samaritans! John's curiosity has been contagious, for few have ever looked upon these wondrous dramas and sayings who have not felt the strongest desire to enter the dread presence and to see to the heart of the matter. This chapter has been involved in all the theories of those who, like His first disciples, have been asking about the "when" and the "where" and to whom He said, "of that day and of that hour knoweth no man, not even the angels of God." Some ask why these things were not made known at the time. It is enough here to say that Revelation is progressive, if not objectively, yet subjectively, and the day will come when these thunderers will be as lullabies to quiet the distressing fears and doubts of the children of God, and He appeals to him that hath wisdom to consider them.

The true explanation of this book must have all the effect of a new Revelation from heaven, and as far above the other Scriptures as the voice of thunder is above the trumpet, or the roar of the lion is above the cry of the eagle, or the words of Christ above the words of His disciples. From having walked among the candlesticks and standing before the throne as a slain lamb, and flying mid heaven, as an angel He now stands on the earth and the sea, and lifts up His right hand to heaven in an oath upon the close of time, showing the rising tide of His power.

This chapter is noticeable for the variety and beauty of its dramatic situations. Its orderly place in the structure of the book also affords us positive data for understanding its meaning. We did not see Him ascend in person in the mystic Pente-

cost, which we know refers to the great opening of the Reformation, nor did we see Him fly in mid-heaven to announce the three-woe trumpets, nor do we see Christ descending to hold a book, nor stand on the sea and on the earth nor yet hear His cry. That is all symbol and mystery. It is the truth about the future, told in the symbols and forms of the past. Christ did actually seal the great multitude of saints, ourselves among them, and the Reformation did put a new restraint upon wickedness, and it did open upon the pit of smoke of the Dark Ages to show its inferno, and the civil powers of the world did break their allegiance to the locust king, and yet we have seen none of these things as angels or locusts, etc., but as symbols and representations of the reality of them. They tell the truth; and we are presently to see Christ coming again and again, always showing that it is He who is accomplishing these great results, but they are not the coming but the comings of the Lord. So, also, the open book represents only that the book of God shall be given and understood through His servants, but expressed in form as coming from Him and His apostles.

If we will but cease our gazing up into the skies for signs, and seek the power and presence of God in our heart and conduct, we should see much more of God. A mere wonder appearing in the skies could not change anything. The heaven is full of the glory of God now and "day unto day uttereth speech" nearly unheard and unheeded. Why should he add new wonders? Christ said to Philip, who had asked to see the Father, "He that hath seen me hath seen the Father." There are many of God's true servants who are this moment lifting their longing eyes toward Patmos to understand this book and to receive its blessings. It is the only book in the Bible which promises a distinct blessing on him that reads it, and this it does twice. It is the only one that adds a curse

to him that adds to or takes away from the words of the prophecy of this book. It is the only book which is called the Revelation of Jesus Christ which God gave and commanded not to seal up. It is the only book in which the spirit speaks in His own person to the believers, warning them seven times to hear what the Spirit sayeth to the churches. It is the only book in the Bible that claims to have come from God, given to Christ. It twice declares, "These are the true words of God." It twice appeals to him that hath wisdom to consider and have understanding of it. It is the only one that so excited the desires of an apostle to understand it that he should weep much over it when sealed up, and should take and put it to his mouth and eat it when given to him opened and should offer twice to worship the angel that showed it to him. It is the only book in the Bible that tells us that Satan is to be bound with a great chain and cast into prison and sealed up for a thousand years; and the only one, alas, which professing Christians warn us against reading, and many ministers and scholars avoid, even though it solemnly says more in its own praise than any other book in the Bible.

To all who experience a revulsion on reading it, these and other like facts ought to be a warning; and those who make a by-word of it might well consider the admonitions with which it closes.

And the angel which I saw standing upon the sea and upon the earth lifted up his right hand to heaven and swear by him that liveth forever and ever, who created the heaven and things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be time no longer; but in the days of the voice of the seventh angel when he is about to sound, then is finished the good tidings which he declared to his servants, the prophets.

What need could there be of a special oath upon the close of time if that time had already been made known to Daniel, as some claim it was? Or how could Christ sit with His disciples on the mount of Olives and answer their question about the last times and the end of the world, and say it is not known to men nor to angels nor even to the Son if Daniel had really told the time. Or how could He say to them when, just before His ascension they asked Him about the time of His kingdom, the very thing which this book treats of, "It is not for you to know the times and the seasons which the Father hath kept within His own authority," if it had indeed been made known to Daniel, or to any one else, whose writings were accessible.

This is now the place to mention the year, if it is to be mentioned, for that time is sworn to by the uplifted right hand of the angel of God, yet it is no more definite than these words will bear out, "In the days of the voice of the seventh angel when he is about to sound," and this is no more definite than the answers given to His disciples. In fact, it sounds very like His explanations when He said, "When ye see the fig tree putting forth her tender branches know ye thereby that summer is nigh." It is said by some that the words of Christ, "No man knoweth the day, nor the hour," does not say "no man knoweth the year."

Passing by this method of interpretation, it is enough to say of this that such intention in His words would imply that the year was so well understood that the whole question turns upon the day and hour, and yet where have any two of them agreed as to any year? How weak and trivial such a method of dealing with scripture. These trumpets mark the epochs of Christian time to be recognized by the changes only as we would see a fig tree putting forth its tender branches prophesying the approach of summer.

And the voice which I heard from heaven I hear it again speaking with me and saying, Go take the book which is open in the hand of the angel that standeth upon the sea and upon the earth. And I went unto the angel saying unto him that he should give me the little book, and he sayeth unto me, Take it and eat it up and it shall make thy belly bitter but in thy mouth it shall be sweet as honey, and I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and when I had eaten it, my belly was made bitter.

If he wept much when he saw the book in seals and no one to open it, what must have been the seer's emotions when he saw the book now open and himself commanded by a voice from heaven to go and take the book from the hand of the angel and to eat it. With what emotion he ventured to approach the shining seraph, we cannot know. He has heard the voice like a lion and the seven thunders explain the little book, but he is to eat it, and that is to illustrate the personal appropriation of it; and so he takes the book out of the angel's hand, as he had seen his Master take it from the Father's hand, and eats it. This taking the book and eating it is the third dramatic action and shows the method of the individual's receiving and appropriating the Revelation of Jesus Christ which God gave Him to show unto His servants. It is to be eaten bite by bite. It is bread from heaven, and the first condition of its delightful enjoyment is a strong desire. When the angel passed the book to the weeping seer to eat, he told him that the book would be sweet to his taste but bitter in his stomach. The effect here was entirely personal as to John. It was sweet to him to be able to understand the book whose seals were now all loosed, but the dark days that must befall the church, the great falling away then in progress, was bitter to his reflection. The apprehension sweet, the reflection bitter. So was the vision of Abraham; when God had promised him his seed should bless all nations there was a horrible darkness fell upon him

to symbolize the long dark period that must intervene before that blessed day could come.

The difference between John's situation and our own is that we stand on the hither side of that dark night and looking to the glowing East where a still rising Savior may be seen shedding increasing light upon our advancing steps, as we are able to unfold the stored riches of His Revelation. How gloriously the light spreads away toward the mountain of the New Jerusalem!

The great Christian movements of the future will not be made up with Revelation left out as hitherto.

And they say unto me thou must prophesy again over many peoples and nations and tongues and kings.

That is to say, he must prophesy again of all the things about the doom of the world, for he is to cover the ground again, seven times in all; including these two, the seals and trumpets. These do not all cover the whole time, but they all involve new matter and present new phases and relations within the time.

It is like writing history topically without the use of dates. If I write the political history of our country from the beginning to the present, and then the religious history in the same way, and then the commercial, and then the history of witchcraft and of human slavery, and then of steam and of electricity, etc., having no dates, the lines of history would not all begin at the same place nor all end at the same place. Witchcraft and slavery would end earlier, and steam and electricity would start in later, but each line of history involves others so long as they continue together.

So is written the Apocalypse of St. John. The subject matter has been as it respects Christ and His apostles in their re-

lations to the Great Commission considered on its positive side; and these facts will be presented in new phases, and new matter will be added as the time is again passed over in part or in whole as each of the heavenly powers receives separate treatment. For the heavenly powers are the lines along which the subject matter follows.

CHAPTER XI.

Revelation XI.

THE HOLY SPIRIT.

Christ is "the Alpha and the Omega," the Head of all things, "the Ruler of the kings of the earth," "though we see not yet all things put under Him." But He has associated with Him for its accomplishment His apostles, His Holy Spirit and His Churches.

The story of the future has now been told along two lines. The Seals have told it as relates to the work of Christ as in His own office, carrying forward the conquest promised at the beginning that He should bruise the serpent's head and as promised to the monarch of Babylon as destroying the glittering image, etc. And the Trumpets have told it as it relates to the apostles as it is accomplished by and through them; but now we are to read the story as to the parts which pertained to the office of the Holy Spirit and this to be followed by another line in what pertains to the office of the Church. Along these four lines the book clearly follows. But while the Seals and the Trumpets do not directly involve the other parts, the Spirit deeply involves the church, the apostles and the word of God. The Holy Spirit was promised to come from the Father and from the Son to the apostles on Pentecost.

We find the Holy Spirit in this book in the greeting to the churches where His position is between the holy names of the Father and Son (i, 4) and suggesting what is so plainly taught that the administration of Christ could not begin till the Spirit should be given. For "the Spirit was not yet given because Jesus was not yet glorified." He came on Pentecost, and thus

Christ's world ministry being ended, the opening of His heavenly ministry began through the Spirit. His next appearance is in the seven letters where He speaks as joint author and advocate, saying, "Let him that hath an ear hear what the spirit saith to the churches." His next appearance is in the fourth chapter where He is seen as seven lamps of fire before the throne, as He is in the first chapter said to be "the seven spirits of God before His throne." In this case the Holy Spirit and the church unite in one and the same symbol as we shall find again. As shown already, the seven lamps of fire are symbols for the church as giving to the world light upon God's throne as the candlesticks are symbols that present the churches as giving God's light to the world. Here is to be seen how close the association of the Spirit is with the church. The next appearance of the Spirit is in the fifth chapter, where He is manifested as the "seven horns and seven eyes" of the Lamb who receives the sealed book, and there explained as "the seven Spirits of God sent forth into all the earth." Here the Spirit appears ministering for Christ as His eyes and His powers sent out into the world as missionaries and so here again they unite in one symbol with the church as inseparable from Him as going out in world-wide missions.

The Holy Spirit is thus both joint author and advocate of the letters and the light and power of Christ to all the world in connection with the church.

The next appearance of the Spirit is connected with the mystic Pentecost, where the angel ascending bears Him as "the seal of the living God," bearing in an ascension which is only another way of expressing the promise of the Spirit which He promised to be given after His ascension. These different relations of the Spirit to the heavenly powers is profoundly interesting, and find a climax of wonder in the instance already cited in the letters where as joint author He exchanges places

with the promises of Christ after the third letter and remaining so to the end. The author and the advocate changed places, one ascending and the other descending, as it occurred at the beginning, and this marked two opposing groups that divide all the great series as between the earthly and the heavenly, touches the core of the system of double writing which is our guide in reading this strange and mighty book, for it lies at the base and governs its order. The closeness of the union of the spirit with Christ and His apostles and the churches in the first five chapters is missing thenceforth till we come to the eleventh, only because the subject-matter has followed these as separate lines; and now we shall see the spirit involve them all again in this chapter which tells of His mission in our present new church—the Reformation.

We missed the Holy Spirit through all the seals till we came to the mystic Pentecost, where he had to appear as at the first, and we missed him in all the trumpets till we neared the seventh. We are now to see the part He was to bear in the raising up of the second church, as He was the harbinger in the opening of the first church. The first church was established by the oral gospel, by the word of mouth, but the second by the recovered and translated manuscripts. The Bible came out of the first church, but the second church came out of the Bible.

The eleventh chapter will tell us the mission the Holy Spirit performed in bringing about the second church, and to do so it must involve the church and the word of God now as did the church and the apostles at the first. We notice that no direct symbols for the apostles are given in this treatment, and the word of God takes their place and is treated as two Testaments; and these are elaborately explained. The word of God, as it went out at the first, was spoken, and in symbol is shown as fire taken from the altar and cast out on the earth and as mingling with blood and hail; and later, the throne of the

Cæsars and Satanic power is seen going down like a great mountain on fire into the sea, and the fourth trumpet showed the church of the apostles had been put out as the lights of heaven, and we shall presently see the church in its first pure state presented as adorned with the sun, moon and stars, which shows we have not mistaken these symbols as meaning the church.

We are now to look upon the times of the Reformation and the conditions out of which it came and how the result was effected. It is to be noted that since the fortunes of the little book have been so fully given in the tenth chapter we are to have a separate account of the Old and New Testaments, which have always been regarded as standing apart in some way from the Revelation of St. John.

It is remarkable that the Revelation should receive a separate recognition, as we see it does in the chapter we have just reviewed. It is a fact that the Revelation has always been considered as in some way apart from the other Scriptures. The council of Laodicea in 360 A. D. denied its right to a place in the Holy Scriptures, and Luther's rejection of it at one time and its slight esteem with all who regard it as a sealed book, have given it a peculiar relation to the accepted canon. This eleventh chapter gives attention to the Scriptures as two witnesses, etc.

These two Testaments are two witnesses, two olive trees, two candlesticks, two prophets, two tables of stone, etc. The Old and New Testaments are divided, not only as historically separate, and as being chiefly Jewish and Gentile covenants, but by other distinctions the apostle to the Gentiles was at great pains to point out.

And there was given me a reed like unto a rod and one said rise and measure the temple of God and the altar and them that worship therein.

John, who had already been called upon to take part in the drama by receiving the book from the angel's hand and eating it, is now called upon to receive a measuring reed and is commanded to rise and measure for the new temple (the church) and the altar and the worshipers. He does not tell us that he did so, and we have here no further account of the measuring till we find the temple finished and opened at the end of this chapter. Not only do the giving to him of the measuring reed and the order to rise and measure strongly imply the rebuilding of the church, but it immediately declares that the Holy City, the church, shall be trodden under foot; and after the reed has been used we see the new temple, the present church, completed and opened. The reed is the word of God and John is represented as receiving it. This and his taking the little book are the only acts of his recorded in the great drama, and they both pertain to his part as a minister of the word. He took the book and ate it and now he measures up the temple with the word of God. The church and the worship and the worshipers are to be measured by the word of God.

And the court which is without the temple leave without and measure it not, for it hath been given unto the nations, and the Holy City shall they tread under foot forty and two months.

The Holy City and the temple are two symbols for the same general fact. The shadowgraph which sustains this discourse is Israel's Babylonian captivity and the treading down of Jerusalem by the Gentiles, and the return from captivity and rebuilding of the temple and city. The captivity of the church to Spiritual Babylon is represented as returning, and John is commanded to measure for its rebuilding and the word of God is the measuring reed. But he is not to measure those without, for they are the enemy that trod the city under foot. As the temple had an outer court where all persons might go,

called "the court of the Gentiles," so here the symbol refers to the Gentile power or worldlings that trod down the church of God, and they are not to be measured in with the new church of God. These are not sealed on the forehead, are not recorded nor numbered, nor tabernacled, nor led to the fountains of water, etc., but are worldlings who have trodden down the church, the Holy City, forty and two months, and who are to be trodden down themselves in the wine-press of God's wrath (xiv, 20).

The church that John is commanded to build is the Reformation or great revival from the Dark Ages, which is now still in process at this hour. John now turns aside to tell us about the reed which is to measure the new temple, giving a number of symbols which end with showing the two Testaments under the symbol of the two tables of the law in the ark when the temple is opened in the last trumpet. Under the impression that John was only dreaming and that the Holy Spirit had no real part in this Revelation and that it is not a Revelation from God, this temple has been taken as the literal Jewish temple at Jerusalem, contrary to the usage and genius of this book, and has, by some of the greatest scholars of Christendom, been used to prove the date of its writing as having taken place while that temple was yet standing. The supposition is wholly foreign to sound exegesis. More absurdities have arisen from this than from any other part of the book, as must appear clearer as we proceed.

And I will give unto my two witnesses and they shall prophesy a thousand two hundred and three score days clothed in sackcloth.

The efforts to make these two witnesses personalities are among those speculations now to pass away. The time these witnesses are said to prophesy and their being clothed in sackcloth, precludes the possibility of their being persons, besides

destroying the proportions of the story and the fact of its not dealing with personalities in any part.

The forty-two months and the thousand two hundred and three score days are not given here as measures of chronological time, but are the symbols of prophetic times which gave the limits to the return from captivity and the rebuilding of the temple at the Jews' return from Babylon. These allusions to time belong to the shadowgraph on which the story of the then future was written, and our literalists and our scholars have both fallen to reading the shadow and not the substance, one finding the Jews' temple and the other the Jews' return to the temple in this text, in which they both fell perpendicularly out of the allegory. The time measure of this book is by Seals and Trumpets, and all other measures belong to the cryptogram and are only shadows on which the truth about the future is expressed. To "prophesy in sackcloth" is equal to saying they do not outwardly prophesy at all, and this is expressed when a moment later we find they are dead, having been killed by the beast. The active form being used as though they were prophesying will have attention as we proceed, where we find a strange reversal in the active and passive uses in repeated instances. To be clothed in sackcloth implies they are dead, and the word of God was dead to doing any good so long as it was withheld from the people in a dead language under the pretended sanctity that it was too sacred to be put into the living tongue of the people.

These are the two olive trees and the two candlesticks standing before the Lord of the earth.

Here the Old Testament imagery is used (see Zech. iv) in the rebuilding of the city and the temple on the return from captivity in Babylon. "It shall be built with the plummet in the hand of Zerubbabel," but that it shall not be accomplished

by the cunning hand of the carpenters, "not by might nor by power, but by My Spirit, saith the Lord of hosts."

To illustrate this truth to the prophet Zechariah the Lord shows him in vision two olive trees that pour their oil through two golden pipes into the lamps. By this imagery the Lord would teach the prophet that the return from captivity and the rebuilding of the trodden-down city and temple were to be accomplished by the Spirit of the Lord through Zerubbabel and his helpers. He tells us that the restoration was decreed by the word of God, and this word is explained as "the two annointed ones that stand before the Lord of all the earth."

A more beautiful and fitting cryptograph could not be imagined than this. As Zechariah was praying for the return to Jerusalem and the rebuilding of the Holy City and the temple he sees the Spirit of God and the word of God in relations to each other as candlesticks with seven burners and the oil from two olive trees supplying them with oil. The imagery rests upon the sanctuary service. The olive trees supply the oil for the lamps which receive it and the oil burning gives the light, thus are united to each other in Old Testament symbols the word of God, the sanctuary of God, and the Spirit of God, exactly as we have them in this book, as shown in the opening of this chapter. The very choosing of this shadowgraph shows us that this chapter is dealing with the Reformation, or revival of the church. The blending of the Spirit with the churches and the word on that pattern is perfect, not only in preserving the same relations we have already noticed in the earlier chapters of the book, but matches the facts about the new building of the church, the second church, as perfectly as the Day of Pentecost did in the Seals and Trumpets. That Pentecost as shown is in fact the mystic declaration of the new church. Christ's triumph was shown in the Seals, but nothing was there said either about the church or the word

going down or coming up. Neither did the trumpets make any mention of the church or the Bible, but only that the lights of heaven went out; but now the word and in the next chapter the church are both seen to have been buried; their restoration is involved in this account of the Holy Spirit and the story is laid upon the symbols that relate to the restoration of Israel from Babylonian captivity, which accounts for the confusion hitherto of the shadow with the substance.

And if any man desire to hurt them fire proceedeth out of their mouth and devoureth their enemies and if any desire to hurt them in this manner must he be killed.

Their "mouth" is singular for plural and so is "their body," which is not very grammatical, but very good sense, for these two witnesses are one word of God. It is one sword with two edges that comes out of His mouth, one book written within and without, one law written on two tables, etc. Just so we had the voice of the trumpet of the three angels—trumpet singular—viii, 13. Fire, as already explained, is the word of God considered more on its judgment side, and here it is said to come out of the mouth of these two witnesses to punish them that would hurt them. Fire coming out of the mouth of witnesses is only another way of expressing the casting out of fire with a censer or as fire mingling with blood when the first Trumpeter sounds. It means the word of God condemns those who suppress or pervert it. Punishment is decreed for all who hurt the word of God. This killing or devouring of those who would hurt the witnesses is not a bodily but a spiritual killing and is like the curse pronounced upon whomsoever shall add to or take away from the word of the prophecy of this book. It has blessings for those who read it and eat it, but curses for those who pervert it.

These have the power to shut the heaven that it rain not during

the days of their prophecy, and they have power over the waters to turn them to blood and to smite the earth with every plague as often as they shall desire.

Their having power to shut the heaven and smite the earth as often as they desire would seem to make them active in doing what merely results from their absence or death or being mummified in sackcloth, etc. So it was in the absence of Elijah from Israel; there was no rain; the heaven was shut up, and he was concealed, but the king accused him of troubling Israel, though he was only absent and hidden, but there was no rain nor word from God in his absence. This manner of speaking of it comes from the world point of view here taken, as we shall see in a moment. In the case of the locusts it is said, "It was given them that they should not kill them, etc.," meaning it was not given to them to kill, etc. So here also it says, "I will give to my two witnesses and they shall prophesy in sackcloth," meaning that they shall be concealed and silent, but not dead, and that fire shall proceed out of their mouth, not while they are in sackcloth, but they have this power and they punish their enemies, as we find they do a little later, when they come out of their grave clothes and ascend before the eyes of their affrighted enemies (xi, 11).

He is telling us that, though they are for a time in sackcloth, as the heavens are in mourning without light, and as the church is trodden to the earth under the feet of the wicked, they still have this great power which God has given them, and they will exert it again. These are powers that belong to the word of God. Great dearth of light and knowledge followed the cloaking of the Bible from the people, and it was like fire to punish those who tried to suppress it when it rose from its long imprisonment. It shared the fate of all the heavenly powers in the dark time referred to in the symbol of the black horse and the great eclipse of the sun, moon and stars and the

Holy City in the dust under alien heels. They "turned the waters into blood," because there was no word of God to restrain the wicked, so the earth is liable to every plague for want of its preserving and purifying power, and those judgments befell them that we have seen in the fifth and sixth trumpets. What results from their mere absence is spoken of as coming from their active agency.

And when they shall have finished their testimony the beast that cometh out of the abyss shall make war with them and overcome them and kill them.

To kill them is to confine them in sackcloth, considered only from the world point of view. That is to say, they will have finished their testimony when the beast has overcome them and killed them. The beast power that has killed the Testaments, or witnesses, pronounces it a real death, and so long as he reigns in supreme darkness their voice is not heard, but they are not dead; they are, God knows, only in grave clothes, like their Lord, who was killed but rose again.

And their dead bodies lay in the street of the great city which spiritually is called Sodom and Egypt where also their Lord was crucified.

The symbolism of place occurs here for the first time, and the same care is taken to explain its symbolic use as was taken at the first to explain the stars and the candlesticks. The places are "spiritually called Sodom and Egypt."

The "great city" which is mystically called by these names is "Mystery Babylon the Great." Christ was not crucified in either of these places, taken literally, nor is His bodily crucifixion even spoken of here. He could not surely be put to death literally in more than one place, but the beast spirit puts Him to death in every place and in every time. But here most of

all. Mystery Babylon crucifies Him by professing to exercise His authority, by beast power, a far crueler crucifixion than that which Herod and Pontius Pilate inflicted at Jerusalem. It is from this source the locusts come out, and from which Christians have been martyred. Egypt is called a city by its bad likeness to Sodom and the great city. Egypt, Sodom and Babylon were the three cities where the servants of God had lived subject to the wicked, and were persecuted. They were all cities or places of exodus and deportation to the people of God. Lot was called out of Sodom and Israel out of Egypt and of Babylon, hence the point that a city called The Great City, out of which God calls His people, should be spiritually called the city where these dead witnesses are carried as trophies of war, after they have been captured and killed by beast power.

And from among the peoples and tribes and tongues and nations do men look upon their dead bodies three days and a half and suffer not their dead bodies to be laid in the tomb.

These symbols fitly represent the fortunes of the Old and New Testaments in the street of that new Rome that rose in place of that old one, which went down under the Cæsars. Its capitol is the "great city," and as it is the seat of universal power it is said that "from among the peoples and tribes, tongues and nations, do men look upon their dead bodies," as trophies exposed to sight in the public streets; so the old Babylon had robbed and sacked Jerusalem and had taken the vessels of the Lord's house and profaned them in their drunken revelry till the hand appeared upon the wall writing her doom, "Mene, Mene, Tekel, Upharsin."

Ah! ha! they could kill them, but they could not bury them, and they could not even prolong their seeming death. "Three days and a half" is the time of their incarceration in sackcloth, and is here spoken of as of dead bodies which are

exposed in the streets, not for a thousand two hundred and three score days, which would represent Elijah's absence from Israel, but in a symbol that correlates with the time that human bodies might lay in the street to be seen, and this shows how indifferent this book is to all the theories finely spun about the day-for-year hypothesis by which they would have it appear that the Lord has named His scheme by years in some occult way. "Three days and a half" is another form for expressing the twelve hundred and sixty days that they were in sackcloth. Here we see from a view of what the enemy is doing the same limit upon his authority that we saw from the other side. The beast from the pit may kill the two witnesses, but he cannot bury them, nor, as we learn a moment later, prevent their resurrection and ascension and enthronement in power. These are limits upon his power added to those of the fifth Trumpet. We do now possess these two Testaments.

And they that dwell on the earth rejoice over them and make merry and they shall send gifts one to another because these two prophets tormented them that dwell on the earth.

Now they are called "these (my) two prophets." This brings to mind at once the feast of Belshazzar and the gayeties of the proud city where the vessels of the Lord's house had been stored in the treasure-house of the king's gods and had been brought forth and exposed to the thousand gay lords who drank wine from them when the hand of doom appeared upon the wall. Such a doom fell upon that spiritual Babylon when the word of God was revived.

And after three days and a half the breath of life from God entered into them and they stood upon their feet and great fear fell upon them that beheld them.

The word for "breath" and "spirit" is the same in Greek, and our revisers did well in giving it as "breath," because it corre-

lates with the body or bodies just spoken of as dead and being brought to life by the breath entering them again. The correlation of symbols is thus preserved as where it represents them as lying three days and a half in the street. "Breath" in this case is the symbol for the Spirit, and means that the Bible was to be translated into the living language of the people, as it was in fact. This is given in the symbolism of a resurrection, as where God raised Christ from the dead by the Spirit. The Spirit of God raises the witnesses and they ascend. Here the Spirit begins a new crusade against the enemy, as at the Pentecost, and as this belongs to the Reformation as a mystic Pentecost it explains how Christ sealed His servants on the forehead. Not that there was an actual Pentecost at the opening of the Reformation, but a Pentecost is ascribed to it in form to show its real character, for it was the opening of the second church in fact.

This trembling with fear at their resurrection and ascension is like the shaking of the king when he saw the handwriting upon the wall and knew that his doom was written in it. Thus the captivity of Israel and his return from Babylon continues to express the apostasy of the church and its restoration.

And they heard a great voice from heaven saying unto them, Come up hither, and they went up to heaven in a cloud.

The two prophets they had killed come to life, and, like their Lord, they ascend in a cloud now to torment them again as at first. The Old and New Testaments having been translated and given to the people in their own tongue, a great change came over the world. Their happiness and gayeties at the wake of these dead bodies, where they indulged mutual congratulations in sin, are brought suddenly to an end. These are said to go up to heaven in a cloud, whence they were called. The word "heaven" is used here not to refer to a place of God's abode

as if separated from us, but to a condition of His favor not bounded by the death lines. There is no veil between heaven and the church in this book. We see all the saints are in heaven and have eternal life now. It means that they arise to the favor of God and His people. Christ calls them forth with a great voice through His servants. No great thing Christ does is any the less great or wonderful for being done through His saints. The spirit or breath of life entered into them and they heard a great voice from heaven saying, "Come up hither."

All these symbols illustrate how close these witnesses are to Christ by their fortunes being related in the imagery of His own death and resurrection and ascension.

And their enemies beheld them and in that hour there was a great earthquake and a tenth part of the city fell, and there were killed in the earthquake seven thousand persons, and the rest were affrighted and gave glory to the God of heaven.

This is the earthquake of the Reformation that shook down so many thrones in Europe and that broke all political bondage to Babylon. That earthquake will continue to be felt till the last throne is overturned that defies the authority of the Almighty. "A tenth part of the city"—that is, spiritual Babylon—fell. A tenth part does not convey any correct idea of quantity or proportion. "Ten" is the symbol for legality and law and is founded upon the Ten Commandments and points to the nature of the injury inflicted, as a righteous retribution or lawful measure from God. It was political or worldly power. The marginal reading in the revised version is correct, which says "seven thousand names" were killed in the earthquake. Names here is used as a symbol for a title or profession, as "Thou hast a name to live and are dead," and the beast has "names" of blasphemy, etc. When the word of God, which teaches that the greater shall be least and that you shall call

no man father on the earth, began to be preached again there was a great falling off in the vain, swelling titles of ecclesiastical magnates. The mountains are to be leveled and the valleys are to be filled. The word of God makes havoc of all the distinctions which brute power had made in the world, having for its end and glory on earth the fatherhood of God and the brotherhood of man.

The power of God is here returning to the world. They cease to worship men and titles of pomp, as they did before.

And the rest were affrighted and gave glory to God. A Reformation followed. The second woe is past; behold the third woe cometh quickly.

All that has occurred since the first woe is to be included in this general "woe," the army of horsemen that was to kill a third part of men, and the giving of the Revelation as an open book, and the resurrection of the two witnesses, the word of God, to be used as a measure for measuring the new temple, which is to be opened by the sounding of the seventh trumpet. That measuring is now going on and must continue till every part in it is the same size, as in Ezekial's vision, till the worship is one in kind and till the worshipers are all brought to one standard of spiritual excellence.

THE SEVENTH TRUMPET.—THE THIRD WOE.

TRIUMPH OF THE HEAVENLY POWERS.

And the seventh angel sounded and there followed great voices in heaven and they said, The kingdom of the world is become the kingdom of our Lord and His Christ and He shall reign forever and ever.

The oath of the angel that stood with his right foot on the sea and his left upon the earth and lifted his right hand to heaven and swear by Him that liveth forever is now come

to pass. That oath was that "in the days of the seventh trumpet, when He is about to sound, then is finished the mystery of God according to the good tidings which He promised to His servants, the prophets." Christ shall reign a thousand years, but this, says He, "shall reign forever and ever." Here appears the name of Christ for the first time since we left the first chapter. The mystery is ended and He returns in His own proper name. He is no longer veiled under impersonal names and mystery parts. This also shows us this is the end of Revelation, or Trumpet time, beyond which no time is reached in this book, all that follows covering the same time or parts of the same time. Eternity lies beyond the seventh trumpet. Here God finishes all His promises. Here ends that contest which was begun in the Garden of Eden. It is the time of triumph and of rejoicing.

And the four and twenty Elders which sit before God on their throne fell upon their faces and worshipped God, saying, We give thee thanks O Lord God the Almighty which art and which wast, because thou hast taken thy great power and didst reign.

In all other places where the Elders appear we have the four living creatures also, but here they are missing. The nations which they represent no more appear. They have lost their distinguishing characteristic and seem no longer to appear as world nations, but have become the kingdom of God. The praise is given to God only and is like that given in the fourth chapter, where Christ is not recognized; but in that praise "the four living creatures" took part, but it must be noticed that a difference of time is distinctly recognized, for in that praise they address the Almighty as "He that Is and Was and Is To Come," while here He is addressed as He that Was and Is; the futurist is wanting. He has come and is no longer "He that is to come." The Elders chant that He has taken His

"great power and didst reign." It is to be noticed also that the word "kingdom" appears here again for the first time since we left the first chapter, where John says, "I am your brother and companion in the tribulation and kingdom and patience of Jesus Christ." Here is now that kingdom which began to be preached from the baptism of John and which, having been so long in tribulation, is now coming to triumph, for God has taken His great power to Himself and reigns.

The church means the elect or called out. Christ called out a people from the world that through them He might overcome the world and establish His dominion. That church was trodden down and the Bible also was overcome and put to death, but God raised them up. The Revelation understood will waken the church to undertake her mission of bringing the world under obedience to Jesus Christ, and out of her own slavery in tribulation and subordination. The church is the kingdom in tribulation, while the kingdom is the church triumphant on earth. A new light and temper must come over Christendom before it can either take or hold a kingdom whose king discards brute force either to coerce religion or to fetter the mind.

And the nations were wroth and thy wrath came and the time of the dead to be judged and the time to give their reward to thy servants and to the saints and to them that fear thy name, the small and the great and to destroy them that destroy the earth.

Again we see the last things, not only the mystery ended, but the dead to be judged, both great and small, and the righteous to be rewarded. There is a great controversy with the nations. It says "their wrath came and thy wrath came." The strange divorce between the standards of religious life and of a secular and political life shows what a great change is yet to be wrought before even Christians will carry into

political acts those principles which they profess for their guide in personal and domestic and social life.

The present state of the world defies adequate description. The unrest of nations, the close relations into which they are being brought by the new means of communication, the vast armaments, the rapid increase of population, the limits of new territory, the displacement of labor by the invention of machinery, and above all the growth in the demands for personal liberty are all so vast, so new and so full of power and promise that we can only wonder what changes must await the near future. Christian humility is still far from the heart of this world. To submit to the gentle rule of love is a hard lesson, yet to learn, and which the kingdoms of men continue to resist in wrath, but God's wrath will teach them something they cannot resist.

And there was opened the temple of God that is in heaven and there was seen in His temple the ark of His covenant and there followed lightnings and voices and thunders and an earthquake and great hail.

The temple is now built. The reed, like a rod which was given to John to measure with, has been used, and the measuring has gone on till the work is completed and the temple in heaven—that is, the new church to which the witnesses ascended—is finished. This is that greater house of David which God promised He would build. John seems to have used the reed, but actually his living brothers now and hereafter are to do this work. It is built not by might of man, "but by My Spirit, saith the Lord." As Zerubbabel, with his plummet in hand and assisted by the might and Spirit of the Lord when He changed the heart of the monarch of Babylon to permit its rebuilding, so again after the long captivity of Spiritual Israel in bondage to beast power God rebuilds the

Holy City and the temple, beginning in the sixth trumpet and ending with the seventh. John is given a reed like unto a rod and is told to rise and measure the temple, and the altar, and the worshipers, and we see the new temple finished with shoutings of joy and the judgment has come and the kingdom and reward of the saints.

The imagery thrown about that reed to explain it is very striking. They are two witnesses in sackcloth which, though they are killed, rise again by the Spirit of God and ascend to the place where their Lord is. They are the two olive trees and the two candlesticks which they feed with oil that gives the light which represents the church and the word and the Spirit acting in the same close relations we saw them in the first five chapters. But they are here also said to visit judgments on their enemies, fire coming out of their mouth, etc. The beast makes war on them and overcomes them and kills them and exposes them to shame as trophies in the street of his capitol, Spiritual Babylon, but the Spirit raises them to life and by their measure a new temple is built, about which we shall presently hear more.

SYMBOL SYNONYMS.

Reed: Measuring rod; the two olive trees; the two candlesticks; the two prophets; the two tables of law; the two testaments.

Kingdom: Reign of Christ; marriage supper of the Lamb; first resurrection; the New Jerusalem; the millennium.

CHAPTER XII.

Revelation XII.

THE CHURCH.

And a great sign was seen in heaven,—a woman arrayed with the sun, and the moon under her feet; and upon her head a crown of twelve stars; and she was with child; and she crieth out travailing in birth and in pain to be delivered. And there was seen another sign in heaven and behold a great red dragon having seven heads and ten horns, and upon his heads seven diadems and his tail draweth a third part of the stars of heaven and did cast them to the earth; and the dragon stood before the woman which was about to be delivered that when she was delivered he might devour her child. And she was delivered of a son, a man child who is to rule all the nations with a rod of iron; and her child was caught up unto God and to His throne and the woman fled into the wilderness where she hath a place prepared of God that there they may nourish her a thousand two hundred and three score days.

In this chapter we are to view the fortunes of the church. The first church born pure and holy from the glorious Pentecost is here presented in its ideal beauty as seen from the heavenly point of view. In her is the Christ and the Holy Spirit and the apostles and the saints and the martyrs, and in her also alas! are the frailties of human nature, the seeds of corruption that had already grown so great at the time John wrote, as let us witness in his letters. The chapter is divided into two parts, giving a double view. The first twelve verses give the heavenly view.

The woman is viewed in her three relations:

1. As pure and full of loving pain to multiply herself in bringing obedient children to her Lord.

2. As losing her most faithful children, who chose death rather than denial of the faith or a sinful life, and so they

are caught up to God or, as regards the manner of their death, they were said to be under the altar telling their Lord of their injustice.

3. Her members on earth were corrupted, many of her leaders turning back. At Ephesus, where John is believed to have labored for awhile, some claimed to be apostles and they were proved to be liars. Balaam and Jezebel had already gained power in the churches when John wrote, and corruption was spreading and deepening.

These three leading facts about the church are here expressed, and also the further fact that the woman who represents the church that continued on earth finally fell entirely away from her heavenly profession, not so but that God still regarded His own people and called them to come out of her that they might not partake of her sins and suffer her plagues.

It is in this presentation of the church that we first meet the Dragon. Herein is seen the great advantage in presenting the church under the symbol of a pure and beautiful woman. Both Eve and Mary come to view. Eve with her two sons, the murderer and the martyr, and Mary with her son, the Savior, fleeing from Herod. Eve, fresh and beautiful from the hand of God, last and best made of all His works, dwelling in the flowers and sunshine of Eden, becomes the mark for Satanic malice and cunning, who, in the form of a serpent or dragon, lays wait to corrupt her and did corrupt her into sin and her first born into a murderer, and for that reason John calls Satan a murderer, and because he deceived the woman he called him also "a liar from the beginning" and "the father of lies."

Now, when the new spiritual creation is begun upon the great day of the Lord, the joyful Pentecost at Jerusalem, the church is shown as a woman clothed with the sun and with twelve stars in her heavenly crown and the moon under her

feet, the whole belt of heavenly light, and her heart throbbing in joyful agony to bring forth heirs of salvation, who are also the church. How glory and suffering here unite! Ah! it is the new creation begun. The woman's seed is now to bruise the serpent's head. "Behold I create all things new." The first born of the flesh was a murderer, but the first born of the spirit is a Savior, a life-giver. Satan sought the young child's life while yet in Mary's bosom. The very picture of Mary and the babe and of Herod seeking His life is the fitting pattern that lies directly under this part of the drama. There it was the dragon also, for this dragon is pagan Rome, or the total of world power, but is described twice by John as the Dragon, the Old Serpent called the Devil and Satan, giving him four names.

This presentation of the church clothed with all heavenly power brings to view the head of all diabolical power, as if the church were the fullness of all spiritual forces.

The facts and incidents of Herod's seeking the life of Christ lie so plainly in sight that many have seen only that, and failed to read the lesson written on the pattern; a very common error this, to read backward instead of forward—the old instead of the new, the shadow for the substance. It is the old battle again under new conditions—Satan now in possession of the Roman world and lying in wait as a serpent to devour or to destroy the new spiritual seed of the church. That her seed should be called "a Son," a "man child," is clearly to connect it with the promise that "the woman's seed" should "bruise the serpent's head." It is to be accomplished through the church. This man child is in verse 17 explained to be her "seed which keep the commandments of God and hold the testimony of Jesus," leaving no doubt of the intent of the symbol to mean the church. The mother and child are both the church, the child becoming mother.

The allegory which begins by showing the woman and the serpent in direct antagonism soon turns to a general conflict in which Christ and His saints on the one side and Satan and his angels on the other are engaged. Here is the full battle array with the heads of the hostile armies engaged.

This sign is seen in heaven—that is, in the field of vision only, the church and heaven being one and inseparable in John's way of speaking. As already shown, Christ having removed the veil, heaven includes all that was included in both the sanctuary and the Holy of Holies, and it was in this correspondent position in the primitive world that Satan came to Eve to tempt her in the garden East in Eden, for there was no well-marked division between Eden and the garden East.

Another sign in heaven is seen; a great red dragon, whose ten horns show that he claims to govern as against the ten laws of Moses, and his seven crowned heads brazenly assert his pretense to be religious. He claims the kingdoms of the world and it is against that claim that it is said "the woman's seed is to rule the nations with a rod of iron." There is no place in this story where the church is so divorced from Christ as that Christ will bruise the serpent's head apart from her agency. But a division is made in the church, for we see her seed or children are caught up to God and to His throne, and a part are dragged down as stars from heaven that is corrupted from the faith, so that at the same time the church is bringing forth seed to her Lord and is loosing by martyrdoms and by apostasy and the church itself declining in glory.

The dragon, who is identified as he who tempted and corrupted Eve, draws away by his tail as the serpent. He brings down the leaders, called stars, from their profession, from the church; but the paragraph closes with saying that the woman was caught away into the wilderness where John is afterward taken in the Spirit to see her, where he finds her "a drunken

harlot" sitting on "a scarlet-colored beast." A seeming incongruity is noticed in the words "where she hath a place prepared of God that there they might nourish her a thousand two hundred and three score days." That is to say, God has not relinquished all claims, as that there will not again be a church on earth, for it will return. This is in keeping with the expression in the foregoing chapter, where it is said, "I will give unto my two witnesses and they shall prophesy clothed in sackcloth a thousand and two hundred and three score days." During this same period, or at least in this same condition, they are said to have been killed and their "dead bodies" were carried into the great city, where the wicked rejoiced over them as dead and harmless against sin, but were not really dead. The wilderness and the city seem very opposite, and yet they express in two ways the same fact. The woman is to be shown under changed and fallen conditions as in a wilderness, but will change back to the symbols of a city when recovered and perfected as "The New Jerusalem."

Both these allusions to God's care and presence in adversity and death seem to rest upon the fact that Christ in the hands of His foes and slain and regarded as dead, came back from a tomb guarded by His enemies, the world power. Christ was not buried in the ordinary way and His despairing cry "Why hast thou forsaken Me?" was a human cry, for God was with Him when He was out of human sight and brought Him forth again, and just so in that very likeness does He bring back His two witnesses and they ascend like their Lord and the church goes down like a trodden-down city, or into the wilderness, and we shall see it come forth and we shall see it rise and ascend in that likeness.

And there was war in heaven.—Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any

more in heaven. And the great dragon was cast down, the old serpent, he that is called Satan and the Devil, the deceiver of the whole world, he was cast down to the earth and his angels were cast down with him. And I heard a great voice in heaven saying, Now is come the salvation and the power and the kingdom of our God and the authority of his Christ for the accuser of our brethren is cast down which accused them before our God day and night and they overcame him because of the blood of the Lamb and because of the word of their testimony; and they loved not their life even unto death. Therefore rejoice O heavens and ye that tabernacle in them. Woe for the earth and the sea because the Devil is gone down to you having great wrath, knowing that he hath but a short time.

Here, in changed symbols, we meet exactly the same fact given in the second trumpet—that is, Rome going down as a mountain on fire into the sea—one viewing the conflict of powers in the abstract, and the other the conflict as between the participants in the struggle where all the powers are engaged. A division occurs here in the point of view taken, so that what follows from this to the close of the chapter is the world view. The foregoing is the heavenly aspect of the case, what follows is the worldly. We have already noticed these double points of view in the two visions of Nebuchadnezzar and Daniel, and we saw the same in the preceding chapter where the two witnesses in the heavenly view appeared as God's witnesses in sackcloth, and in the world view as two dead witnesses and prisoners of the beast. This duality and conflict is everywhere present and guides us the more safely to an understanding of its intent.

Michael, who was the guardian angel to Israel in the time of her conflict with the pagan powers, is here used to denote Christ. The lion of the tribe of Judah, the Root of David and now the angel Michael are used to describe the parts which He bears in His work. He is to conquer with His saints, who are also called "the woman's seed," who are to "rule the world

with a rod of iron." It is remarkable that, while John has no shading or gradation in his characters as to their essentially opposite natures, no one can imagine a more beautiful identification of the parts which the different actors perform on their respective and opposing sides than is shown in this book. Here is the general conflict of the saints against the wicked. It is in the leadership of the dragon that he describes him as "the Old Serpent called the Devil and Satan" and as "the deceiver of the whole world," and the wicked are "his angels." This is so like His teaching about Satan and his children in His gospel as to be at once recognized as the work of St. John.

The result of this conflict is described as the dragon being "cast down out of heaven and his angels with him," and that their place was found no more and that there was great rejoicing in heaven at his fall. This refers to the overthrow of the pagan Roman government (not simply as we view it historically, but in the deeper results of the overthrow of all brute dominion on the earth, which is here viewed as its sequence). But we at once recognize an awfulness of aspect as to the description by allusions that seem to rise above even so great an event. This is not the only case in which the imagery upon the mind seems mightier than the interpretation we are giving. This is owing to the fact that the pattern upon which it is laid gives its own coloring to the lesson. It is this very method of raising and coloring that has given to Homer and others that strange fascination that has given such lasting literary eminence. The imagery misleads the thought of the Western reader by its boldness.

In the eleventh chapter we felt the strong intrusive likeness of Elijah's absence from Israel, and the great dearth, and all the painful and tragic circumstances of the case flashed across the mind, and in their electric flash we saw the really greater lesson of the spiritual dearth in the world while the two wit-

nesses were both absent like Elijah and silent in sackcloth. The war between Michael and the dragon seems to be laid upon the event spoken of by both Jude and by Peter concerning the angels that kept not their first estate, hence we experience an aspect of awfulness in reading of this battle that brings those awful Scriptures to mind. Milton's descriptions of fallen angels also come to mind, for here he found that ideal.

Whatever may be our opinion as to the doctrine of the fallen angels it is easy to see that upon its shadow John has laid the story of the conflict of Christianity with pagan Rome.

Christ had said to His disciples, "I saw Satan as lightning fall from heaven." Whither this was founded upon some great fact, believed among the Jews, we may not know, but Christ spoke with prophetic foreview and may have alluded to this very fact. Paul also said to the saints at Rome, "Satan shall shortly be bruised under your feet." It must in the first place be borne in mind that the conflict between evil and good being always essentially the same, all the phenomena arising out of it must, in the nature of things, be analogous. It is the usage of John's Apocalypse to speak in this manner of Satan and his angels. At Philadelphia was a synagogue of Satan, and at Pergamos a Satan's throne, and at Thyatira some had learned the deep things of Satan, and at Smyrna the Devil is about to cast some of you into prison—that is, through his angels, the brutish unbelievers. The Devil operates and holds power through his servants just as Christ does through His saints. But it must not be taken that the kingdom is come in its entirety as an actual fact at the fall of pagan Rome, as would seem to be here announced, as the great chorus breaks out in heaven, saying, "The kingdom has come," but potentially, the unit of world power is broken and the saints of the Most High shall destroy to the end." All these great oratorios are subject to the rule of psalmody, for there is no chronology in songs, and

this book takes the same poetic license in its songs that we do when we sing.

The saints are said to overcome Satan. It is in this way that "the woman's seed" overcomes to "rule with a rod of iron." The closeness of relation of Christ and His saints is perfect. They are doing what He is said to do, and they do it with "the blood of the Lamb and by their testimony." This shows also that the conflict which seems to be in heaven is in fact here on the earth. The dragon accused the saints before God "day and night." There is no day or night in the eternal world, so it was in this world all this was done, and it was done before God; for the saints stand before God all the time. They have eternal life and are in heaven now. It was in this struggle "they loved not their lives unto death," but they conquered dying, and so the church parted in three directions. Some of her members were martyred and some seduced from their profession and some continued on in succession, corrupting as they went, till they lost all heavenly power and light. At this casting down of the world powers a great exclamation goes up, "Rejoice O heavens and ye that tabernacle in them." I substitute the marginal reading "tabernacle" rather than "dwell," as it is in keeping with the sense, and shows that the contest was here on earth as tenting and transient, not dwelling on the earth as the worldly do. That this fall of Satan is not his final overthrow is clearly expressed in the words "Woe to the earth and the sea because the Devil is gone down to you, having great wrath, knowing that he hath but a short time." The first great battle is won.

We see in this expression a perfect preface to the matter of the fifth trumpet where in the symbol of a fallen angel, or a beast, he opens the pit of the abyss and lets out his locusts and in so doing visits the first of the three great woes upon "them that dwell upon the earth," and it is there he is called

the king of the locusts and the destroyer by his names in both Greek and Hebrew tongues. It is striking to notice how perfect the method of relating the subordinate agencies on both sides to their chiefs. Any method that would eliminate the personality of the Devil would also eliminate God from this wondrous story. Their titles and the representatives on both sides are given with equal care, and even the woman who is the mother of this heavenly progeny is travestied, as we shall presently see, by the drunken mother of harlots. We have now seen the fortunes of the church told from the ideal, the heavenly side. It is to be noted that while the world powers came first in the seals and trumpets series, it is reversed in the account of the two witnesses and in that of the church and also in both the great series to presently follow, in all which the heavenly side is given first.

We are now to read the fortunes of the church told from the worldly aspects of the case, and it will read much like a reiteration of what we have just read, and this has greatly troubled and misled the commentators.

And when the dragon saw that he was cast down to the earth he persecuted the woman which brought forth the man child and there was given to the woman the two wings of the great eagle that she might fly into the wilderness into her place where she is nourished for a time and times and a half time from the face of the serpent; and the serpent cast out of his mouth after the woman water as a river that he might cause her to be carried away by the stream. And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth. And the dragon waxed wroth with the woman and went away to make war with the rest of her seed which keep the commandments of God and the testimony of Jesus.

In all the acts of the dragon there is the strong appearance of his being acted upon from behind. Even as Christ is the Michael of God, so is the pagan world that persecuted the woman

the representative of the Devil, and his defeat in the field of battle is in the earth, for he persecutes the woman and sends a flood after her to carry her away, and when she has found shelter from his wrath he still follows up her seed "that keep the commandments" and persecutes them. But here is another strange division between the woman and her seed that the dragon no longer persecutes her but "goes away to make war on her seed," those who continued to be faithful like the few names at Sardis who had not defiled their garments and those who were caught up to God, etc.

The church grew so bad that some would no longer go with her and it was these that the Old Serpent continued to follow up. In the foregoing paragraph it was "a place prepared of God" but now it is "her place," showing the point of view as the worldly. Now there was no place the woman could hide that the serpent could not reach her, so, as hitherto, we are to see conditions and relations and not places. The wilderness therefore signifies worldliness and when the woman, that is, the visible church on earth, became corrupt, the serpent had no further occasion to persecute her. This fact is explained by the woman's doing three bad things:

1. She "took the wings of the great eagle." The eagle was the royal ensign of Rome. She was carried away on the wings of the worldly, that is, she became like other people and the enmity was thus removed.

2. She accepted help from the earth. "The earth helped the woman." That is a great coming down from that first beautiful woman clothed in all the lights of heaven as at the beginning. It is said that when the serpent sent out a flood (of his fallen angels) after her that the earth opened its mouth and swallowed up the river. When the worldly persecuting powers found her become worldly there was no longer anything in her but form and name; their hatred abated and they were

rather attracted with her religion, and the sinful alliance became finally complete. She no longer tormented them that dwell upon the earth as the two witnesses had done before they were suppressed. Her glory had fled. She had found "her place."

3. She fled into the wilderness. She did this of her own accord; but in the symbol of the Holy City it is represented that she was trodden under the feet of the nations, two phases of the one general fact, and so all the phases of the rise, the persecution and fall of the church of Christ are here represented.

The stealth and cunning of Satan are well illustrated. His assumption of power in ten horns and of religion in seven heads drawing down the leaders of the church with his tail like a serpent, or like Herod conspiring for the young child's life, and his anger and warfare like the persecution of the Neros, his double nature as serpent and lizard or dragon, etc. It seems a paradox that the pagan power should both persecute the woman and that he should lend her his wings, and yet this is just the fact, for the once pure church became so corrupted and the empire became so infused with the truth that it accepted the religion of Christ in a perverted form after it had gone on decaying for two hundred years after John wrote from Patmos.

The "time times and a half time" is another way of expressing the same fact as that expressed by the "three days and a half" and the "twelve hundred and sixty days" and the "forty-two months." That is, that there is distinctly a world time in which the two witnesses are in sackcloth and the church is trodden down, or in the wilderness, and that the beasts shall reign. This time has already been measured by the trumpets which have no chronological key.

Early in the fourth century Constantine, the Emperor of Rome, had professed the religion of Christ and claimed to have seen the cross of sacrifice and love transformed into a great crucifix in the heavens, tokening him to hold and to wield the

scepter of brute power over the world in the name of Christ. Rome had become Christian and the Church had become Roman. The leaders in the church, who had once been humble men, had grown to be great ecclesiastical magnates, and now rejoiced, saying, "We have gained the emperor," but alas, they had lost Christ, as always since, when the church has gained and exercised worldly power. Henceforth the streams become one and persecution is directed now by both the church and State against the remnant who still held to the primitive faith, and the apostate absconding woman, retaining only her profession without the life of Christ, became the greatest of persecuting powers.

We have now followed the story of the future ages along the lines as they stand related to Christ as Seals opener, and the apostles as Trumpeters, and the Holy Spirit as "the breath of God" bringing to life the two witnesses, and directing the building of the new temple the church, and the church filled with the light of God crying to bring forth spiritual children like a woman in travail, then corrupt and apostate. There is a correlation of conditions along these four lines to be noted:

1. The white horse and the beautiful woman.
2. The red horse and the first trumpet, the war upon the two witnesses and the war with the dragon.
3. The black horse, the eclipse of the sun, moon and stars, the famine, etc., while the two witnesses were in sackcloth and the Holy City trodden down, the woman in the wilderness.
4. The pale horse, the sixth Seal, the kingdom of the world destroyed.

SYMBOL SYNONYMS.

Man Child: Woman's seed; them that keep the commands of God and hold the testimony of Jesus; souls under the altar; those caught up to God and to His throne; virgins on Mount Zion.

Dragon: The serpent, called the Devil and Satan; deceiver of the whole earth; accuser of the saints; beast; false prophet; harlot; mystery Babylon.

CHAPTER XIII.

REVELATION XIII.

ORIGIN AND SUCCESSION OF BEAST POWER.

The thirteenth chapter is an answer to the first in giving the titles and succession of beast power as that one gave the titles and succession of divine power.

And he stood upon the sand of the sea.

This is a great improvement over the common version which reads, "and I stood upon the sand of the sea," thus making St. John stand in the place of the dragon. This illustrates again the facility with which references are made to places as sea, earth and sand, etc., as signifying relations only. The dragon is about to install a successor and he is to come up out of the sea, from among the people, just as Daniel had seen the beasts come forth; and this is that same monster he saw, and it comes out of the sea, the troubled sea of humanity. It was here the dragon, the Roman Empire, went down, the sea, the people. The Roman Empire, or Dragon, is the successor and inheritor of all world power, of all the fallen empires from Babylon down, and represents their totality in opposition to the total of heavenly power.

And I saw a beast coming up out of the sea having seven heads and ten horns and on his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear and his mouth as the mouth of a lion.

We have here the beast of the fifth trumpet who is there called a "fallen star," and "the angel of the pit of the abyss,"

and "the king of the locusts," and "Abaddon and Apollyon." He is said, in the eleventh chapter, to be "the beast that cometh up out of the pit" to make war upon the two witnesses and to overcome them. In the fifth trumpet he is said to have been given a key showing his subordination and service to Satan or the Dragon, and it is here explained that he is successor to the authority and power of the Dragon. Wearing crowns or diadems on his horns instead of on his heads gives him three more diadems than the Dragon. He is spotted, showing his mixed or double nature and office. Coming out of the sea in which Christianity and paganism went down we should expect a spotted or mongrel thing the same as we saw at the opening of the pit of the abyss in the characteristics of the locusts. His ten horns profess and proclaim his title to rule, and his seven heads signify his claim to religion same as the Dragon. He assumes heavenly symbols transforming himself into an angel of light. His feet are like the feet of a bear that is ambling about and unlike a calf which walks straight forward under the yoke.

This beast made his first emprise upon our scene by a mock Pentecost. In this way he pretends to religion and acts that part which is a parody on the Pentecost of Christ. He is the man of sin against the man of righteousness. He is the antichrist. Every beastly person is an antichrist in the true sense to the extent of his power. The Dragon is antichrist and the man of sin, and so is his successor, and so is that other beast yet to appear, and so the harlot, and wherever a Satan's seat is or an opposer of Christ there is antichrist, servant of Satanic power.

And I saw one of his heads as though it had been smitten to death and his death stroke was healed.

The beast here acts a part coarsely imitating the death of

Christ. He suffers death in one of his heads and it revives and lives again. This is a leading act in that great counterplot and simulation in which Satan would appear as an angel of light. The beast suffers a death and a resurrection and an ascension to sit on the dragon's throne who gives him all authority and power. Out of that sea of pagan Rome that went down, there came another Rome that held and exercised the same power as the first and added to it the devilish pretense of being Christian.

The beast has seven heads, that is, seven forms of government, as we shall presently see all expressions of beast power. Beginning with the Roman power there was first the kingly head of Romulus and his successors, then the Consular, then the Military, then the Tribunes, the Decemvirs, the Triumvirate, the Imperial and the Papal. It is not necessary to the purpose of this truth that there should have been numerally just seven heads, for in every use of seven in the book the symbol use is primary and the units value secondary. The seven trumpets contained nine parts acted and so we will find the seven bowls with nine actors. So also the Seals and the Evangels have supplemental parts acted, etc. The purpose here is to clearly identify the nature of that great wicked power which falsely claimed to represent Christianity. With this purpose in view all the parts of the redemptive scheme might be represented as being mocked in a tragic simulation by the beast without their actual occurrence, as all that would be done in such case by beast power would be a mock, representing as formal what might have been essential only, for the opposition is essential and real, a counterfeit in all its parts. But it is true both in fact and in form that one of the heads of the beast, that is, one of the forms of government, under which Rome existed, did expire and was revived. The imperial form of the Roman government expired or was put to death by the

order of Odoacer and was revived in the person and headship of Charlemagne. This is the death and coming to life of one of his heads, and it was that head or form under which John lived and wrote.

And the whole earth wondered after the beast and they worshiped the beast saying, Who is like unto the beast and who is able to make war with him?

His worshipers ascribe supreme power to him. He represents all secular and all spiritual power and authority. The coarse, selfish, unconverted heart has no truer picture drawn than this. All who are brutish worship brute power. It is the exercise of brute power instead of divine love over the heart that this story is all about. These brutish people wonder, and admire, and follow after beast power. It is their religion.

And they worshiped the dragon because he gave his authority to the beast.

"These are they that dwell on the earth." The word "dwell" here (ketoikeo) means rather to be rooted in the earth, implying earthiness of soul. This most unthinking and unreasonable worship is the kind of religion that comes from such. They praise both the Dragon, who gives away the power, and the beast, who receives it. There are congratulations all around. The groveling and superstitious must lionize something or somebody and it does not make much difference who or what, so long as it holds beast power.

And they worshiped the beast, saying, Who is like unto the beast and who is able to war with him? And there was given to him a mouth speaking great things and blasphemies, and there was given to him authority to continue forty-two months.

The beast continues to receive endowments, the parody and mock of those the Father gave to the Christ. The beast has

a great loud mouth, both for professing great things and for speaking blasphemies against God and against the servants of God whom he so much hates. He has power "to continue forty-two months." This is the time given in which the Holy City shall be trodden under foot (xi, 2). Here we have another of those limits upon his power, a limit of time. It is also a limit on the suffering of the heavenly powers. The temple in ruins and the two witnesses in sackcloth, and the woman in the wilderness, were all limits upon the time when the heavenly cause should suffer as well as limits upon the duration of the beast power, and they are coequal.

And he opened his mouth for blasphemies against God to blaspheme His name and His tabernacle, even them that dwell in heaven.

"Them that tabernacle in heaven" is the better rendering and is the opposite of "them that dwell on the earth," for the wicked "dwell" but the saints only "tabernacle," the church and heaven being annexed and one as already shown. The Dragon accused them day and night and the beast follows them in the same way, abusing and persecuting the saints, pretending to act as God while warring against Him. But we recognize the great change that has come over the world, for it was the Dragon that persecuted the first church, while this beast and his successor persecutes the second.

This brings us again into times and conditions that pertain to the Reformation. It is the tabernacle to be set up again, the temple rebuilded, the church called out of spiritual Babylon as at first it was called out of the world. These are different symbols for one and the same fact.

And it was given to him to make war with the saints, and to overcome them, and there was given unto him authority over every tribe, and people, and tongue, and nation, and all that dwell upon

the earth shall worship him, every one whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world.

We now see exactly what kind of people are meant by tribes, peoples, tongues and nations, the worldly and unsaved as opposed to the saints. The spotted beast succeeds to both the power and the wicked acts of the Dragon making "war upon the saints." He overcomes them. But there is a limit to his worship. Only those worship him "whose name hath not been written in the Lamb's book of life," the worldly worshipers of beast power.

The beast is shown again to be a creature of time, but Christ, the Lamb, hath been slain from the foundation of the world. The contrast is very striking between having the "name written in the book of life of the Lamb that hath been slain from the foundation of the world" and to belong to a beast who has but a short time, but "forty-two months."

If any man hath an ear to hear let him hear. If any man is for captivity into captivity he goeth. If any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

This seems to stand above the narration as an interjected part. It has the weight and formality of a solemn moral axiom. It must have special reference to suffering from the use of brute force. The words of introduction is the formula used by the Holy Spirit seven times in the letters, "If any man hath an ear let him hear." To state this maxim as the patience and the faith of the saints must have reference to a time beyond their life; for we do not see personal vindication or righteous retribution here, and it was from under the altar that John saw the souls that had been slain for the testimony of Christ and heard them crying for avengement and saw them

receiving reward and assurance of a coming vindication. The righteous retribution of God is here pledged by the greatest assurance. It is the patience and the faith of the saints. Christ shall both reward them and establish His rule in the earth. It strengthens them to endure persecution and death. His book of life contains their names, and eternity shall be theirs when time is ended. And this sustaining truth is the substance of their faith. Neither here nor in John's Gospel is it always clear who is the speaker. But John seems entirely passive and to give only what he saw and heard. This axiom may be regarded as a direct statement of the Holy Spirit of the doctrine of the saints in relation to the use of brute force and the final triumph of Christ. Its occurrence, coming just after the account of the beast and the Dragon and before the third member of the beast trio appears, signifies a change of program like that which the day of Pentecost brought by the coming of the Spirit, for this beast trio mocks the heavenly trinity as we are soon to see. At base the characteristics of the Dragon and the beast are the same, and the holy vision is at pains to show the succession and the essential sameness while showing also their different manifestations. How closely wedded are dragon, brute and human in this sketch!

We are here about to take another step in the evolution of diabolical powers by the appearance of a third member and will see the full line of battle drawn betweeen the heavenly, on one side, and the worldly and diabolical powers on the other. The story discloses the animating and incentive spirit that lies under and actuates all oppositions to the Christ.

THE TWO HORNED BEAST.

And I saw another beast coming up out of the earth and he had two horns like unto a lamb, and he spake as a dragon, and he exerciseth all the authority of the first beast in his sight, and he

maketh the earth and them that dwell therein to worship the first beast whose death stroke was healed.

This is the third manifestation of the brute trio and stands in the same analogous relation to it that the Holy Spirit stands to the heavenly trinity, and so performs parts which are a parody on the Holy Spirit as the spotted beast enacts a parody on the offices of Christ. This beast is of low origin. It comes up out of the earth as the Holy Spirit came down from Heaven. It did not come up out of the sea, for that represented universal power, but from the earth, something less than the sea, as we shall presently notice. This beast has a much improved appearance over the greater one. He has "two horns like a lamb," and we shall next see that he also performs acts of a mixed character. "He spake as the dragon," means that he held to the teaching and doctrine of the Dragon, a successor. "And he exerciseth all the authority of the first beast in his sight" shows a close relation to both, and his enforcing the worship of the spotted beast by the use of his authority fully allies him with the diabolical power.

He receives the doctrine of the dragon and uses the authority of the beast for enforcing it. He comes to enforce beast or Dragon worship upon his subordinates.

And he doeth great signs that he should even make fire to come down out of heaven upon the earth in the sight of men, and he deceiveth them that dwell upon the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth that they should make an image to the beast who hath the stroke of the sword and lived, and it was given unto him to give breath to it that it should both speak and he caused that as many as should not worship the image of the beast should be killed; and he causeth all the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand or upon their forehead and

that no man should be able to buy or to sell save he that hath the mark, even the name of the beast or the number of his name.

The first thing to notice about this beast is the heightened appearance of his religious acts. He not only looks like a lamb and orders an image to be made of the spotted beast, but he works signs and wonders and enforces religious observances and even orders a religious trade mark to be branded upon his subjects which is done in the sight of the spotted beast, that is, with respect to him. This is a very remarkable change from the symbolism of the earlier part of the book where we have had horses, etc., to show the world powers considered in their simpler form as merely and only worldly. We shall not again meet with these simpler forms, but this more complex and double natured, wherein is combined all the hostility of the dragon with an assumption of Christian authority and enforced worship in simulations of Christian obedience. It is here we reach the summit of infernal and brute power, and the two hostile forces come into full opposition as opposing kingdoms. We see a gradual introduction of the participants and actors upon the stage of the drama.

In presenting Christ as the hero of this great story the seer declares His beginning before the birth of time, and even that He was slain from the foundation of the world, that He is the Alpha and the Omega, was with the Father in the beginning, etc. The Father is "He which Is and Which Was and Which Is To Come, the Lord God Almighty" and Christ is His Son to whom He gave "all authority in heaven and in earth," is now "the prince of the kings of the earth."

On the other side we have the Dragon, the beast and the two horned beast, who is also called "the false prophet," xix, 20. This false prophet represents the spirit or doctrine of the dragon and acts "in the sight of the beast," but it has a more tolerable aspect than either the beast or dragon. On the

heavenly side are the heavenly powers, the Father and His Christ, and the apostles and the Holy Spirit and the churches and the word of God; and on the brute side, the old Serpent, the great Dragon, called Satan, and the Devil, and the Spotted Beast, called the Destroyer, etc., and the two-horned False Prophet, and the locusts and them that dwell on the earth who are not sealed on the forehead but marked on the hand, etc. These correspondent parts are so strangely disposed in the order of the story that we had very little thought of the great array they make when gathered together and presented at points of opposition. The order that disposes them to these strange situations is that deeper, that divine order of cryptographic writing or pattern which gives this book the pre-eminence of being the greatest literary wonder of all ages.

The Seals and the Trumpets are the great major series and they are ruled on a definite pattern and all other matters take their relations and positions from these as they proceed to unfold. In their inner and essential natures, the parts acted are regular and orderly, and our first bewilderment begins to break as the mist clears away and we appreciate the evident design and the multiple power of expression which this order affords us. Such words, such postures, such transitions reach heights and depths never before opened to the human mind and heart.

John founds Christ's claims to rule the world in the totality of His creative, redemptive and heavenly power, and on the other side He has given us the names and situations and acts of the enemy and his allies which take root in the profoundest depths of diabolism. It is from the breadth and depth of the heart he enables us to see and to feel whence these two opposing spirits arise, one of them worshiping heavenly love and the other brute lust. One, sincere, chaste and refined, love

joy and peace, etc., and the other worldly, undiscerning, coarse, brutish and devilish.

Here are gathered into one view and placed side by side these two opposing powers. As the great parody is a simulation, it is both an opposition and imitation. Some of the points appear later in the story and some are added, not specifically stated in the text, but implied by the facts given of the two opposing powers.

THE GREAT PARODY AND COUNTERPART ON THE GOSPEL OF SALVATION.

The heavenly power.	The diabolical power.
The heavenly trinity.	The diabolical trio.
Father, Son and Holy Spirit.	Dragon, Beast and False Prophet.
Father gave all power to Son.	Dragon gave all power to beast.
Christ descended and ascended.	Beast descended from heaven and ascended from the pit.
Christ was put to death and rose from the dead.	Beast had one head put to death and it revived.
Christ opens His kingdom with a heavenly Pentecost	Beast opens pit with diabolical eruption of smoke.
Christ sent out His apostles to save endowed from above.	Beast brought up locusts to destroy endowed from below.
Christ is given the key of David to open his house.	Beast given key to open his pit.
Christ does will of the Father.	Beast does the will of dragon.
Christ humbled Himself.	The beast exalts himself.
Christ continues forever.	Beast continues for forty-two months.
Christ makes war with the sword of His mouth, the truth.	The beast wars with blasphemies and with lies.
Christ saves His people.	Beast deceives the people.
Christ seals and numbers His people.	Beast marks and bulks his slaves.
Christ seals on the forehead.	The beast brands the hand or head.

Christ is in white raiment.	The beast is spotted and scarlet.
Christ came in the sacred seven.	Beast in secular and Satanic six.
Holy Spirit came after ascension of Christ.	False prophet came after the beast had taken his seat.
Christ hath a bride.	The beast has a harlot.
Christ hath a city, the New Jerusalem.	Beast has a city, Mystery Babylon, the Great.
Christ is the mystery of God manifest as flesh.	Beast is the mystery of iniquity manifesting himself as God.
Christ absent a little while, etc.	Beast present then absent, etc.
Christ entombed three and a half days.	The Devil is entombed a thousand years.
Christ has a millennium of a thousand years.	The Devil is let out for a little while.
The Holy Spirit is Christ's witness.	The two-horned beast is false witness before the spotted beast.
The Holy Spirit was manifest as fiery tongues.	False prophet calls down fire in sight of men.
The Holy Spirit came from heaven.	False prophet comes out of the earth.
The Holy Spirit showed the things of God.	False prophet took the things of the beast to show.
The Holy Spirit breathed life into the two dead witnesses.	False prophet breathed life into the image of the beast.
The Holy Spirit caused the disciples to praise God.	False prophet caused his subjects to worship the image of the beast.
Christ's church is the mother of martyrs.	Beast's church is the mother of the harlots.
Christ gave true glory to His church.	Beast gave false glory to the harlot.
The saints tabernacle in heaven.	The wicked dwell on the earth.

These might be carried much further but those given sufficiently illustrate how these parts stand over against each other and show how greatly they assist our study at the base of this story. These parts were not all played in the time of the

apostles and are not finished yet. This beast power, showing itself as a counterfeit religion and making such great pretenses, has been fairly understood since the Reformation's dawn. It was the great light the Revelation gave on this by which the Reformation found its way out of "Mystery Babylon."

The essential thing to know about the two-horned beast is his relation to the beast and the dragon and his joint opposition with them to Christ. This is fairly well presented in the table we have just seen. Rome was the inheritor of all world power. It was out of her that Daniel saw the great monster arise that was diverse from all the other beasts. But Rome changed her relations to the heavenly powers, passing from her pagan and dragon nature to a great state religion with Christian pretensions. These two Romes stand to the Christian church as red dragon and spotted beast. By the very imagery which the story employs they are the sum and representatives of all world power. That is, all that is adverse to God's will is fully represented in both these manifestations, and not only so, but the sum of all diabolism is expressed in this second Rome as in the first.

While the associate powers, the great leaders on both sides of the contest, are seen only subordinately and through their functions, their places are cared for by signals and relations not to be mistaken and which always identify them in their places and acts. In this way each part represents its own place on its own side and stands against each and all on the opposing side, and the seeming opposition as shown in our table illustrates the true relations of the parts on their respective sides.

The Father and the Son and the Spirit and all the saints, while they are seen separate, are a spiritual commonwealth, and adverse to them are Satan and the beast and false prophet and the wicked, a compact and common woe of antagonism.

The clear recognition of this fact reduces the story to a very simple affair, for whatever difficulties we may at first experience, we cannot go astray from the main fact and its essential bearings. The story begins with the fall of man by sin in the garden East of Eden, and this we did not meet with at the first. This two-horned beast that came up out of the earth as the Holy Spirit came down from heaven, speaks like a dragon and he exercises "all the authority of the first beast in his sight." This expression shows he is acting a part as in presence of, or as in reference to the beast. He also uses his authority to compel his subjects, "them that dwell upon the earth," to worship the first beast whose deadly stroke was healed. Thus he acts in subordination. The mention of the "deadly stroke" here as a descriptive of the beast is a parody on the praise given the Lamb, because he was slain and did redeem us unto God by His blood. But this two-horned beast commanded his subjects to make, and they did make, an image to the spotted beast and he gave life to it. And the image being made, and life having been given to it, they who made it are required to worship it on pain of death, political and religious death. So he causes a mark to be given by branding a sign on their heads, or hands, as a trade mark, so they may trade; "a measure of wheat for a penny and three measures of barley for a penny," comes to view now again as describing a mercenary religion.

Over against these evil signs are counteracting parts to be noticed, which show a nearer approach to Christianity though he belongs to the diabolical trio. "He has two horns like a lamb and he makes fire to come down out of heaven in the sight of men." This brute "deceives them that dwell on the earth by reason of the signs which it was given to him to do in the sight of the beasts." These are not to be taken as genuine signs, as those with which Christ attested His divine

mission, for there is nothing genuine in them from the pit of the abyss to the throne of the Cæsars, but they had all the effects of miracles to the class of people who are so degraded as to make an image to the spotted, ten horned beast and then to worship it. He gave it life, not physical or spiritual life, but a beastly life, declaring it the religion of the Realm. These were of the kind that the locusts preyed upon, and are such as might have crucified the Lord and trodden down the "Holy City." The two signs this two-horned beast wrought were to command fire to come down and to give life to the image of the beast. Fire is the symbol for the word of God, and to cause it to come down out of heaven (the church) is a process exactly the opposite of its rising from the dead and ascending as it did when the Holy Spirit raised the two witnesses that lay dead in the city of the beast. One is bringing the Bible into the church and the other handing it down from the church to the world. Causing fire to come down to the earth and in the sight of men is the counteract to the Holy Spirit's descent on Pentecost to give the true word, and the giving of life to the image is a mock of the breathing of life from God into the two witnesses and giving them life to rise and ascend, etc.

Although we are able to see plainly the counterplay of opposition and imitation in this sign, we can only conclude that it seemed a miracle to his deluded followers, for it says that he was a deceiver and they were susceptible to deception and obeyed his authority. They were branded as slaves on the hand, in order to enjoy religious commerce. They were vassals, not sealed of God, not intelligent Christians. Now as the act described as the Spirit of God giving life to the two witnesses was interpreted to mean that God's Spirit moved His servants to translate His word into the language of the people, so here in this counterplay we must infer that some-

thing was done to the word of God that the dragon or the beast did not do, and that the Holy Spirit did not do, for it was brought down. The word of God was given to John as a rod to measure the temple, and the altar, and the worshipers, and when it was finished the two witnesses were seen in the symbol of the ark of the covenant which contained the two tables of stone. But this bringing down the word, or fire, is an opposite process and is brought to the earth and "in the sight of men." That is to say, the Bible was given to the people and in their own language. The other sign which the false prophet wrought was that after he had commanded his servants to make an image that is a facsimile of the beast he gave life to it. Now that spotted beast was no other than the new Rome that came up where the old one went down, and that was a state religion, and so must the image have been that was made in its likeness; and as its life depended upon world power so there must have been world power exercised in creating the image. This image must be a secular hierarchy like its parent type. Here is another state religion patterned on the former, and life is given to it and it is supported by authority and "he caused that as many as would not worship it should be put to death," that is, commercially dead in this kind of commerce. This bears suggestive relations to the monarch of Babylon commanding all his people to worship the great image he set up on pain of literal death. Religion enforced by beast power is offensive to God.

This is a mercantile kind of religion in which none can take part except they have the trade mark. Not to be able to buy or sell is equivalent to being killed. To receive the mark on the right hand or on the forehead were exactly equivalent, for in such persons the head and hand are of the same unthinking stuff. They find their level in the flesh. These are wondrous characterizations without personalities, but they are such as en-

able us to see all men through them. They are such as enable us to see on which side every one stands on that greatest of all questions. Losing sight of personalities, we yet see in these parts where every actor is putting in his work. This simplifies our knowledge and clears our vision of spiritual things and relations.

To show the advantage and to illustrate this method of teaching, if we say "all the world should have the Washingtons and Jeffersons of the Americas" we seem not at first to have expressed a matter of large bearings. But we have divided the world into two parts, the one blessed and the other unblessed. "The Americas" does not take on close definition in the mind at once nor equally in all minds.

One will think only of the countries so named, or of the one proper America, while another will at once include all republics of the world as Americas in this sense. One will think of Washington and Jefferson in their persons and personal characteristics while the other will properly see them in their representative characters as related to the republic in which they acted a distinguished and age-making part, and also in other republics where other men have acted the same corresponding parts, just as the sacred writer saw Enoch still living and immortal in the world. But as no other country is just like America, the mind begins to compare, keeping America in view as the pattern to see what nations may in this sense be called Americas.

The lines may be drawn differently in different minds, but through all opinions as to which may be called Americas, America herself remains the fixed standard for judging and we positively know that was meant, though we may not clearly prove that some other countries might or might not have been included in the mind of the speaker. Not the map of the continent, nor its geography, nor its religion, etc., comes to

view, but the character of the government, and that we always carry in the mind in looking around the world to find which, in this sense, are Americas and which are not.

This is exactly the kind of description the Revelation gives us of the world powers that slew the innocent Son of God. The Romes slew Him and trod His holy city under foot and assumed to administer His kingdom. Which are the Romes? Take her characteristics, as here so well drawn, for our standard, and not only every government may be brought to the test, not only every church, but every individual as well, who abets, in any form, organized oppositions to the law of the Lamb slain to redeem the world.

Washingtons and Jeffersons are not thus referred to at all in their personal characters, but for what they represent. Men greater in personal character might be found; men who represented greater interests to the world, even, and found outside of all republics, but it is with the single view to their relations with governments they are here used. So it is in this Revelation. It is in the view that the Christ is to rule this world that this book was written and that His enemies are so clearly and so well illustrated as of the beast, etc.

Beyond Rome, pagan and papal, no government is clearly signified here, except the two-horned, or earth beast, but all governments are, in the degree of application to them of the great fact of opposition to His reign, also guilty before this description.

So every church in like manner, and every member of church who upholds or abets opposition to the will of the Christ or perverts His truth, is of the Romes and of the Harlots of the earth.

If we have fixed or can fix definitely that the spotted beast is a great politico-religious power, Papal Rome, as the Dragon is pagan Rome, then it remains for us to fix with equal defi-

niteness this other power, this two-horned beast "called also the false prophet," that pays fealty to the spotted beast and the Dragon, and that exercises all the "authority of the first beast in his sight." Who is he? Not a person, but a power that answers to these characteristics as follows:

1. Earthly in origin as opposed to the heavenly.

2. Having a more innocent appearance, more lamblike.

3. Speaks or holds the doctrine of the Dragon, resting its claims upon political authority, world power, by virtue of succession, etc.

4. It exercises all the authority of the first beast, commanding religious acts, etc.

5. Makes "them that dwell upon the earth, the worldly people, to worship the first beast."

6. It translates the word of God or brings down fire to the earth and for the common use "in the sight of men."

7. It works signs, creating, by its authority, an image to the spotted beast and causing it to breathe, "to have life, etc."

8. It causes all its subjects to receive the mark of the beast or his name or the number of his name, on the right hand or in the forehead in order to hold commercial relations in his kingdom. Is there any power having any connection with the beast that will respond to this description?

1. The distinctly British Church as a separate institution sprang out of a quarrel Henry the Eighth had with the Pope (to whom England had been loyal) about his sinful divorces. Earthy enough in origin, surely!

2. Some of the worst features of the papacy are not allowed in the British established Church. More innocent looking, "two horns like a lamb."

3. The English Church holds to the doctrine of succession through the popes. "Voice of the Dragon," world power.

4. It is established by law, is a world power in ecclesiastical dress, that is a religious state, and a political church.

5. Its membership is required to be loyal to its authority and so to the doctrine and practice of succession, through Rome.

6. King James' translation of the Scriptures, ordered by the British government, has spread the world around, "caused fire to come down in the sight of men."

7. Henry the Eighth commanded and the government of Great Britain formed a church in imitation of the papal church, making the head of the English government the head of the English church, as the Pope of Rome is the head of the Roman church, that was an "image" of the spotted beast.

8. The English priests fraternize with the Roman church and preserve an attitude of corresponding unfraternity with the antipapists.

Reordination is not required of a Roman priest on uniting with the English church, and the unfraternal attitude of the English church toward the Evangelical people is well known. What a sharp outline photograph this is to have been taken so many centuries before it came to pass. In plain words then we have a trio—Pagan Rome, Papal Rome and British Rome. But in as far as other state religions, or other churches resort to world power, and world methods, they are also included by the very method of presentation here illustrated, and are of the Romes earthy and brutish.

Here is wisdom. He that hath understanding let him count the number of the beast, for it is the number of a man, and his number is six hundred and sixty-six.

There is no other thing about the Revelation that has so stoutly contradicted its being a revelation as the speculations about the number of the Beast.

The direction in which the exegetes and expositors have

sought the solution has entirely misled them. They have all undershot the mark.

What could the faithful exile have thought to have seen the learned guessing that has been wasted over those few words of his? The methods sought for the answer were entirely alien to the genius of the book.

The solution sought by adding together the numeral values of the letters that give the result 666. is a paltry treatment, far below the work, and has gone far toward bringing the noble old Cloth into disrepute. He who sits down with pencil and paper to work out on the numeral values of these letters by the use of the Hebrew Gematra or any such method will never give the world what is asked for. He has missed not the scope only and the aim, but also the very heart of the matter.

The book chooses its own mode, but in that mode does all that its vehicle is capable of doing to convey the true meaning.

Poetic and dramatic art we have in large measure and interspersed with mighty sayings of God Himself in plain and awful words, but juggling with alphabetical signs has no place here. The abuse of this book as a resort for all kinds of adventurers for the purpose of escaping the proofs which might easier test their preaching from other Scriptures; and its abuse from doctrinal controversies and from wonder-lovers in general, who have used it for personal or sectarian ends, there is none of them have done more wrong than those who have treated it as a book of acrostics, or of conundrums. It is true that in language of so large patterns and mental perspectives drawn in characters so deep, clouds and rivers and mountains of rainbows and thunders and pealing trumpets; of star-fallings, sunscorchings and drouths; of gaping abysses and striving of winds; of men angels, demons, etc., there would seem to be a large room given for different opinions, but the cryptic is methodical, the Cloth is woven and regular. There is unity of the highest

order. The vision follows strictly its own path, and it chose forms of expression that outwear all changes and come safely unimpaired to us across these eighteen centuries, and its great facts the worst history cannot badly pervert.

The expression "Here is wisdom," some of our learned men have taken somewhat in the light of a personal challenge, and a vast waste of learned guessing and riddle solving have been indulged in. But wisdom is not learning, is not education, and never can accept them in its place.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and forever." The wise man is he who builds his house upon a rock, not on the shifting sand. Those who are "sealed with the seal of God in the forehead," those "who tabernacle in heaven" while here. These are "wise," and in this is their wisdom that they follow the "Little Lamb whithersoever He goeth." "These" have understanding. Another misleading phrase is in the words, "It is the number of a man." Taking this in a personal sense, many have searched for individuals, the letters of whose names when used as numerals would, by the process of addition, amount to 666.

"Neron Cæsar" is one of the names which, by this method seems to many to be the person referred to. A dozen other names have been suggested with greater or less acceptance as the person who is to wear this brand of 666.

The conflicting claims are so nearly equal as to have left our commentators in a state of confusion amid the conflicting claimants, etc. This method was resorted to from an early day, and it is said that as early as the third century it was observed that "Lateinos" contained the required number, and that therefore the Latin kingdom was meant. But since it is the beast that has this number, it cannot be personal. The beast is impersonal. The beast is a succession of persons and

powers, expressed in seven heads and ten horns of the Dragon and beast, etc. Rather it is a power already described, composed of allied powers and having two diverse natures, shown not only by the heads and horns of these beasts, but also by the spots, etc.; so that no personality can answer to it. As on the heavenly side all personalities are submerged to give elevation to the principals, the divine trinity, so on the other side the same subsidence of personality is had to give eminence to the diabolic trio. The words, "for it is the number of man," must not be taken to refer to any one man in contrast to other individual men, but man as opposed to God, sinful, apostate man.

The current and somewhat plausible interpretation is found by adding together the numeral values of the letters worn on the Pope's tiara. But it is also ingenious, like the former, and out of keeping with the scope and tenor of the work, even requiring a juggle with the proper spelling to get the result.

It is the number of man, mortal and sinful, as against the Lamb, the first man Adam against the second man Christ. That is, the Lamb comes in God's number and the beast in the evil sign. This gives meaning and point to the antithesis.

We note that this number is both the number of the Beast and the number of his name, and that no man should "be able to buy or to sell save he that hath the mark even the name of the Beast or the number of his name." To have the name or the mark was equivalent, therefore, to having the number of the name.

It is declared that this two-horned beast causeth all, "that there be given them a mark on their right hand or upon their forehead (in order that they might buy or sell), and that no man should be able (or enabled) to buy or to sell save he that hath the mark, even the name of the beast."

This description clearly points to a trade mark, a commercial

sign. The motive and object of imposing the name or number of the beast upon his subjects was a commercial one. None should buy or sell save he that hath the mark, or the name, or its equivalent, the number of the name. For trading purposes he can have either, for either will answer. It must be noticed that this is not alone the number of the first or spotted beast, but the number of the two-horned beast also, for it is he who is said to enjoin it. By implication he also himself has the number, and all his subjects are required to have the number or the name which is the same.

The mark of the beast therefore was not a mark of distinction as between the first and second beast, nor as between the beast and the dragon, but was the mark of both beasts, and therefore also of the diabolical trio, and also of them that worship it; and this is in contrast with the Lamb and His sealed host. "If any man receive a mark in his forehead or upon his hand he also shall drink of the wine of the wrath of God."

That is to say, in the further illustration of the great parody already given, that as the Lamb seals His servants in the forehead, causing them to understand the truth and to walk in its holy light, so the beast marks his servants in the right hand or in the forehead so they will serve him. That is as the Lamb comes in the sacred number of seven, so the beast comes in the secular number of six. It was entirely with reference to buying and selling that his servants were required to have the number, or the name of the beast.

In his claims and assumptions as opposed to the Lamb, he is in the number six, a time number as opposed to eternity, worldly as opposed to heavenly, and labor and commerce and trade as opposed to rest, religion and eternity, etc. Six is the symbol of time and toil just as seven is of rest and reward. Seven is sacred, six is secular. Christ came by seven angels, seven churches, seven seals, seven trumpets, seven thunders,

seven evangels, seven bowls of wrath, etc. But the beast and his kingdom are all work days. He knows no Sabbath, has no rest for the hereafter. He is of the earth and earthy. He was not slain from the foundation of the world. Those who follow him "they dwell on the earth, shall wonder whose names were not written in the book of life from the foundation of the world when they behold the beast how that he was and is not." The dragon is six, the beast is six, and the second beast called the false prophet, is six, and all their worshipers are marked with his name or the number six.

But the symbol goes far deeper than all this. It is the sign of idolatry in its deepest inferno. Six is said to be the symbol of the Elusinian Mysteries, and the sign of the Isis, the Egyptian Deity. It is the symbol in pagan mysteries for devil worship and of spiritual theosophy in the deceptions of pagan priestcraft. Our word stigma comes from the name of the sixth letter in the Greek alphabet. There was a special form of the letter used for a mystery symbol different from the letter in ordinary use. The "mark" means a brand or a stigma, etc. This is what he imposes on his servants. This is the word that was used to express the brand that was put upon cattle and stock and slaves and prisoners of war to show their ownership, etc. Our word stigma is from stizo, which means a brand or mark of dishonor, and it is the same meaning given to this mark. Sinful man was created on the sixth day and the serpent was created on the sixth day and it is given six names in the Bible. Goliath bore his symbols of strength when he carried six pieces of armor. His height was six cubits and the weight of his armor six hundred shekels. He was full clad in heathen symbols.

The image that Nebuchadnezzar sat up to be worshiped in the plain of Dura was six cubits broad, and sixty cubits high and was worshiped with six instruments of music.

While some of these facts are only suggestive, they all have a bearing on the mysterious number six in connection with idolatry. It strikes root in the very depths of diabolism as pointing to the source of sin and the fall of man; and John, who is the apostle of love, is also the apostle of ultraism, leaving not one bright color or trait in the character of Satan or those allied with him. We have three very interesting uses of the number six in this book and they all have the same allusion to idolatry that four has to apostasy, etc. The backslidden church at Laodicea has six deprecations as follows: They are:

1. Lukewarm.
2. Wretched,
3. Miserable,
4. Poor,
5. Blind,
6. Naked,

and those who did not repent after the woe of the sixth trumpet, John says they worship:

1. Devils,
2. Idols of gold,
3. Idols of silver,
4. Idols of brass,
5. Idols of stone,
6. Idols of wood,

and in the chapter before us we have religious slaves:

1. The Small,
2. The Great,
3. The Rich,
4. The Poor,
5. The Free,
6. The Bond.

Six occurs only in these cases. One can fairly see the old serpent crawling through all this trading and marking the servants of beast power.

The buying and selling well represent the religious business of worldlings and world power and world worship. They make merchandise of Christ as they did of His garments, and they sold His servants and tramped down His church. Christ is not said to come in any number expressly, but He does in fact come in the symbol seven. In six days God created the

heaven and the earth and on the seventh He rested, and seven is the symbol of His rest and fullness and of all His heavenly powers, His apostles, His churches and the Holy Spirit, all looking to the divine consummation. Six is devilish and is opposed to seven, which is heavenly. It stands in the Greek thus: $\overset{600}{\chi}\ \overset{60}{\xi}\ \overset{6}{\varsigma} = 666$.

In this manner, if we were to express Christ in symbol numbers, it would stand: $\overset{700}{\eta}\ \overset{70}{\theta}\ \overset{7}{\varsigma} = 777$.
conquest, perfection, eternity and Sabbatic rest.

CHAPTER XIV.

Revelation XIV.

THE REGENERATION.

We have now passed over the first great division of the Apocalypse. The two major series are the Seals and Trumpets, and joined with these we saw the work of the Holy Spirit reviving the two witnesses (the word of God) to measure the new temple, and, following these, the fortunes of the church. There is no extension of time in the two great series to follow, as though they came later, but they will cover the same period of time, or so much of it as is involved in the phase of the subject to be treated. There is no time beyond the seventh trumpet and the seventh seal, as they each mark the end. Within that period all is finished. What follows now is a different point of view or the presentation of the subject matter related to the second half of the Great Commission.

The Seals and Trumpets, taken together with the chapters on the Spirit and the Church, gave so much of the substance of the story as relates to the first part of the Great Commission, while the double series, which we are now to study, give the subject matter as it is related to the judgment or negative side of the Great Commission upon them that believe not. Disposed upon this order a great range of correlated parts has been brought to view which have vital relations to the subject, but not with direct reference to chronological order. The treatment along these closely related lines must, of course, involve each other, just as writing a commercial history of a country must involve its political and military history, etc. But these two double series are related to each other on a plan

which shows by their nature and relations to belong to the two sides of the Great Commission respectively. John's own giving of the commission is "God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish, but have eternal life." Life and death are the alternatives. Till now all we have read pertained to the first or positive side, and what follows is the negative and judgment side upon the wicked. The Seals and Trumpets come to view again, but in new names and offices, which clearly show the last things as respects the punishment of the wicked and rewards of the saints.

The fourteenth chapter stands in relation to the second half of the book somewhat as the fifth stood to the first half. That chapter presented Christ standing before the Father to receive the sealed book concerning the Reformation; this shows him standing before the regeneration on the beautiful Mount Zion with His saints looking into the regeneration with the last commission to the world. The Christian dispensation is thus viewed in three parts:

The first is the Evangelization under the apostles, the second is the Reformation in which we are now engaged, the time of trumpeting, and the third the Regeneration, in which all beast power shall be put down and which is an extension of the Reformation on a new basis. The first is given in history, the second is given in mystery, the third will be given in the full open light of the prophecies revealed and understood. The seals are to be broken and read. The two new series we now must study we will call the Evangels and the Avengers of the Regeneration, as words fittingly expressing their acts and correlations, the first series having no name given it and the second being called "the seven vials" or "bowls of wrath."

By the number of seven parts in these series, and by their relation to each other, and by their joint relation to the two

major series (Seals and Trumpets) all show clearly it is Christ and His apostles acting over again corresponding but other and different parts in this great achievement; and as we found their relations in the Seals and Trumpets were the relations they sustained under the Great Commission, and as carrying it out on the positive side, so here they are in correspondent parts carrying it out on the negative side, the last of God's plagues upon the disobedient. Christ now stands before the Regeneration with His sealed saints to again perform seven parts as He did in opening the seven seals, but now seven angels are employed. Two angels are supplied with apparently no other design than to make good the seven parts and to show that what the seals and trumpets were to the positive these are to the negative side of the Great Commission. So it preserves unity of design. He wrote seven letters and opened seven seals and now acts seven parts again.

It must, of course, be firmly fixed in mind that these are only the forms chosen to express the truth that God is in fact carrying out these judgments through His saints. There is no intimation of any new forces to enter the field other than those already known and appointed. We have the sum of all heavenly powers now at work except the Revelation of St. John, which is practically an almost forbidden book, though it is the chief corner stone of the New Testament. Our present Reformation was not the result of new visible forces, but the new use and application of the old, under the power of the Holy Spirit in the hearts of His servants. So we may expect the Regeneration also to be greater far with the great sealed book now open.

And I saw and behold the Lamb standing on the Mount Zion and with him a hundred and forty and four thousand having his name and the name of his Father written on their foreheads.

The number of the saints who were said to be about the throne to worship Him when Christ took the book to open it was "ten thousand times ten thousand and thousands of thousands," and at the mystic Pentecost there were "numbered a hundred and forty and four thousand," same as here; but when John saw them himself he pronounced them "a multitude which no man can number." It includes all saints, for his treatment of them never admits a division. These saints are now seen having their reward. They have His name and His Father's name written on their foreheads, and this is their passport to all fields of the Lord's possessions.

When he took the book to open it the angels or saints sung a new song, saying, "Thou art worthy to take the book and to open it, etc.," but now they sing another "new song." It is the song of Moses and the Lamb; the song of deliverance; but the oracle does not answer the question whether this is in the spirit world. It will not divide on that line. All saints have eternal life now.

And I heard a voice from heaven as the voice of many waters and as the voice of great thunder and as the voice of harpers harping, and they sing as it were a new song before the throne and before the living creatures and the elders and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth.

Each guest now stands with his Lord, and, having His name written on his forehead and a harp in his hand, in a swell of exclamations he sings deliverance as he looks down upon the fields now reaped and the harvest gathered and the stubble to be burned. The song he sings no other can ever learn. No one can sing salvation who has it not, though we suffer our choirs to perpetrate the lie sometimes in our churches.

These are they which were not defiled with women (false

churches) for they are virgins. These are they that follow the Lamb whithersoever he goeth. These are purchased from among men to be the first fruits unto God and to the Lamb. And in their mouth was found no lie, they are without blemish.

They will not even sing a lie. What a suggestion is this that these are they that follow the Lamb whithersoever He goeth, for in times of simulations there is no truly good movement that is not soon corrupted by men, so that which at an early stage is a helper of our virtue, our faith, and our personal purity, afterward becomes an obstacle and a corrupter of them; and those who follow the Lamb whithersoever he goeth have to hold all the organizations of men like Israel on leaving Egypt ready to go at a moment's warning; for Christ cannot be found in any of the corrupt organizations of men where selfishness rules and where pretense to religion is a mock of the true. Here on Mount Zion, with Him whom they followed whithersoever He goeth, they sing in thunderous praises to the twanging of ten thousand times ten thousand harps and the melody of voices. The exodus is now effected and the dark waters roll behind us and we sing the song of deliverance while the waves flow on above our enemies. This is the opening of the Regeneration. We seem near at this hour.

The Lamb is mentioned twenty-eight times and in every case a better translation would give us young lamb or "Little Lamb," and in this we see the refinement and endearment of his name as John was fond of using it against the great coarse beast that counterfeits His holy offices. His painstaking for His own precious followers is marked by the same care for their preservation. They are sealed on the forehead and recorded and numbered and clad in white garments and are tabernacled and led to living fountains of water and have His own and His Father's names written on their foreheads, etc. No locality as Mount Zion can be thought of any more than

an actual writing on the forehead. It is a condition, not a place.

Long absent from his friends and from the once beloved city of his fathers and from the dearest spot on earth, his own home, to which he led Mary weeping from the cross, John now sees his Lord on the once glorious Mount Zion clothed with the glories of triumph and His saints rejoicing. The Jews' temple, once the pride of Israel, is now in the dust. The place is profaned and the disciples scattered, the apostles all dead, and now what thoughts must have filled his heart while he looked upon this scene, we cannot tell. He has seen his Lord, heard Him speak, felt His hands upon him, yet he has not ventured to reply or speak to Him. This is the preface to our new series, the Evangels and Avengers. All the imagery that represented the worldly and diabolical powers as dominating over the saints and the church are henceforth missing. Heaven is triumphant now and till the end. There are no more symbols showing God's people in oppression. Henceforth all is judgment upon the wicked.

In looking upon these two great series, the Seals and Trumpets on one hand and the Evangels and Avengers on the other, we will think of the two mounts of cursing and blessing, Ebal and Gerazim, between which Israel waited while the two groups of prophets stood and pronounced blessing and cursing; the two tables of stone containing the law, the two trees in the Garden, the book written within and on the back side, the two-edged sword, the two great dreams of Joseph and of Pharaoh and of Nebuchadnezzar, the two candlesticks, the two olive trees, the two witnesses, and the two trees in the New Jerusalem, and related to these the two sides of the Great Commission, which is the form that governs the relations of the categories of the major sevens to each other. The Evangels and Avengers are companions as respects each other as the

Seals and Trumpets were companions, and, taken together, they are negative companion to them as the second part of the Great Commission is negative to the first part.

The Evangels and Avengers, like the Seals and Trumpets, record the progress and ongoing of time, but they do not begin at the same point, but rather as belonging by their nature to the time of the three "woe" trumpets. The important point in which these series differ from the Seals and Trumpets is that in these the world powers have no victories. Even their number "four" is missing. Everything goes the heavenly way. While we see again the same divisions into groups of four and three, the groups of three come first, as in the letters, and now both groups are heavenly victories. The numbering in the Evangels series goes only as far as to three, as "the second angel" and "the third angel," and the other four parts go unnumbered, and this seems to have escaped attention hitherto, so that it was not discerned as vital to the order that there are seven actors in the series to properly supplement the seven Seals, which they do. It is strange to observe that not only do these two series stand to each other in the same analogous relation as do the Seals and Trumpets in the points named, but there lies between them a Pentecost occupying the same relative position, and occupying about the same relative space, but it is a different kind of Pentecost. The day of Pentecost not only affirmed Christ's righteousness, but convicted the world of sin. It does not as the first one face the Evangelization, but the Regeneration. It does not show the early acts of the apostles, thus indicating that they come later and belong to the three woe trumpets.

THE FIRST EVANGEL.

And I saw another angel flying mid heaven having an eternal gospel to proclaim to them that dwell upon the earth and unto every

nation and tribe and tongue and people, and he saith with a great voice, Fear God and give him glory for the hour of his judgment is come and worship him that made the heaven and the earth and the sea and the fountains of waters.

The heightened aspect of this evangel's mission shows we have come out into greater light. We are looking upon the times and conditions of the regeneration, the last call, when the starlight of our present Reformation will sink away before the rising sun of that new glad day of the third and finishing work of the heavenly powers. The power of God, and the people of God are coming into the ascendant and are no longer to crawl about the earth seeking a place where to be tolerated by its mere sufferance as hitherto. An eternal Gospel refers to the more permanent state of things as against the changeful and transitory of hitherto.

The evangel mounts above the earlier stage. At first the truth rode a horse, and then it cast out fire as from within the temple, and then it mingled with blood in the unequal strife with brute force, then it rose to the voice of Trumpets, then as the uttering of voices of thunders, but now it takes to the heavens and flies aloft above our heads and cries aloud a last call so that all the tribes and nations of the earth can hear. At the Reformation the truth arose as from the dead and ascended to the temple, but now it comes as from on high and on rapid wing flies from nation to nation, saying, "Fear God and give Him glory," and proclaiming the eternal gospel unrestrained and above all harm to be followed by another to bring good news, more yet.

The mention of all nations and tribes and tongues and people and of the sea and the fountains of waters show the greatest extent and universality in the preaching. There is a grandeur about this preaching not hitherto seen. It is like a formal summon with authority from God. What a time of

largeness and activity is this! The present means and methods of spreading the gospel strongly suggest the approach of such a time and invite us to rise and possess the kingdom.

THE SECOND EVANGEL.

And another, a second angel, followed, saying, Fallen! fallen! is Babylon the great which hath made all the nations to drink of the wine of the wrath of her fornication.

The same rising into greater power is noticed again in the extent of judgment. At first, at the reformation, she fell only "a tenth part," but now proud Babylon falls twice. She is "fallen, fallen." She falls and falls; the wicked city that has made all the nations drunken with the wine of the wrath of her fornication. This angel also flies midheaven, following the first to tell all nations the joyful news of a great disaster upon the enemy.

THE THIRD EVANGEL.

And another angel, a third, followed them, saying with a great voice, If any man worship the beast and his image and receive a mark upon his forehead or upon his hand he also shall drink of the wine of the wrath which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb, and the smoke of their torment goeth up forever and ever, and they have no rest day and night, they that worship the beast and his image and whoso receiveth the mark of his name.

This is a picture of the fate of all who worship beast power. This third angel also flies mid heaven, calling the awful judgment of God upon all who worship the beast or his image. The symbols of punishment hitherto had more of a temporal aspect as hiding in the caves and rocks, etc., but this has in it the fire and brimstone forever and ever. It also shows that false religion is classed with beast worship.

The two groups of the Evangels are divided by the

words: "Here is the patience of the saints, they that keep the commandments of God and the faith of Jesus." This same sentiment we had in substance in xiii, 10. It is toward this righteous retribution that the children of faith look forward. It was this that consoled and quieted the souls of the martyrs that cried from under the altar. As the light of the truth about Christ has risen so greatly already, it is doubtful if the believer can even now live up to the highest light and not be required to suffer vexation and persecution from the wicked, the wickedest of whom themselves profess the religion of Christ and hold membership in a so-called church. Joined to this truism is another saying spoken from heaven and sanctioned by the Spirit very like those utterances we heard in the seven letters.

And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, for their works follow with them.

Here again we see a condition advanced greatly upon the former state. They will no longer cry from under the altar, as at the first, but are blest and happy saints. It calls our attention to a great change. At that early time all who fell under the stroke of beast power had, like our dear exile, to look down into the dark future in which personal worth and example must be lost in the night of its darkness that shut them off from their fruit here in this world. The voices of the slain then cried from beneath the altar to their Master for retribution, but now all is changed. They looked forward to a time when the Bible would be clad in graveclothes and the church would be trodden under the feet of the nations, and even what light the world had would be turned to darkness and their own names lost from the world's history. The bones of a few of them would be preserved and worshiped more than

their deeds were imitated, but their souls must cry from another world.

Their lives were without succession on earth. John saw the wrong way in which the churches were moving and hence his strong desire to see what the seven sealed messages contained about their future. No wonder the book was bitter to his reflections, but now he announces a time when all is changed. What is done in righteousness henceforth shall live and the fruits of our sowing shall increase. The time has come when "their works do follow" and hence "blessed are the dead who die in the Lord henceforth, yea saith the Spirit." They rest from their labors, they no longer cry from under the altar and their works do follow with them, consoling thought!

How wonderful are the present means of preserving all that one does and not only for handing it down to posterity, but for spreading it abroad—the printing press, the telegraph, the telephone and even the phonograph, so that not only his thoughts and deeds, but his likeness and his voice may all be taken and handed down to speak like Enoch when he is no longer here, "being dead he yet speaketh."

In the Evangels the first group are sowing angels, and the second group are harvesting angels. How vividly the words come to mind. "He that soweth the good seed is the son of man; the seed is the word of God; the field is the world; the good seed are children of the kingdom, but the tares are the children of the wicked one, and the enemy that sowed them is the devil; the harvest is the end of the world and the reapers are the angels."

THE HARVESTERS.

The harvesters are in pairs. Two gather the wheat and two burn up the tares. Two act as voices from within and two act as harvesters without. But the tares here are changed

into the symbol of an earth-creeping vine to represent the wicked.

And I saw and behold a white cloud and on the cloud I saw one sitting like unto a son of man having on his head a golden crown and in his hand a sharp sickle.

The cloud was the ascension chariot of our risen Lord, with the cloud He was mantled when He descended with the little book open. The cloud is now His flying vehicle in which He goes to the harvest of the earth. He was first seen with a bow, riding a white horse, and again we see Him with a sharp two-edged sword coming out of His mouth toward His foes, but this time He has a sharp sickle going to the wheat harvest. This still shows the rising toward a climax in every part He bears. "One like unto the Son of man" almost calls His name. It is indeed the Son of Man. This is another coming of the Lord and is a far more plausible one for a theory of His visible appearing than that we met with in the tenth chapter, where He comes with the little book open in His hand to reveal, but now with a sickle to the harvest.

And another angel came out of the temple crying with a great voice to him that sat on the cloud, Send forth thy sickle and reap, for the hour to reap has come for the harvest of the earth is overripe, and he that sat upon the cloud cast his sickle upon the earth and the earth was reaped.

The two parts being employed by two angels seems to have no other object than to fill up the measure to seven to harmonize with the seven seals. This harvest is a wheat harvest as against the vintage harvest which is to follow. An angel within the temple commands the angel upon the cloud to thrust in his sickle. This temple angel suggests it is the church taking part. In studying it we must not forget that it is in fact ourselves doing all that is done—that is, the church

in that larger sense of the sum total of all the heavenly powers now at work and that the use of these forms is to preserve an order and to give assurance that it is a part of the carrying out of that gospel which began in miracles, but since the Reformation has won without them.

And another angel came out of the temple which is in heaven, he also having a sharp sickle, and another angel came out from the altar, he that hath power over fire, and he cried with a great voice to him that had the sharp sickle, saying, Send forth thy sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe, and the angel cast his sickle into the earth and gathered the vintage of the earth and cast it into the winepress of the wrath of God. And the winepress was trodden without the city, and there came out blood from the winepress even unto the bridles of the horses as far as a thousand and six hundred furlongs.

This is not a battle, not a war scene. It is a harvest scene and the blood which forms a sea in which horses might swim is the blood of "the vine of the earth," which creeps upon the earth, and whose fruit is clustered like the sins of the wicked city which are said to cleave together (xviii, 5, margin). The place of execution is outside the city. When John was commanded to rise and measure the temple and the altar and the worshipers he was told not to measure the court without, for it is given to the Gentiles. Without the temple and outside the city mean the same thing viewed from two points. It means those outside the fold or church. The wheat harvest being ripe has already been gathered in, and each grain has a distinct personality and is cared for. But the vine cleaves together. The earth vine holds the same relation in this figure of the harvest that the tares do to the wheat in one of His parables and that the goats do to the sheep in another. Also this earth vine is expressed by the red horse, by the black horse, by the dragon and by the beasts. They are all of one

family and are to be taken without the church or kingdom to be put into the wine-press of the wrath of God. These are they who are not measured, not numbered, not sealed on the forehead, not saved, but are engrossed or massed together and here described in their overthrow as so many furlongs of blood. They are now in the wine-press of the wrath of God, to be trodden till their blood runs a red sea where horses may swim to their bridle bits. The wheat is gathered in and safely cared for, but the chaff, the tares, the goats, the creeping vine are now harvested and the vintage is taken without the city and is trodden in the wine-press of the wrath of God till the blood runs and fills a basin in extent of furlongs four times four multiplied by a hundred, sixteen hundred furlongs.

Four times four multiplied by one hundred, the grand sum total of all worldliness and sin brought to execution. This has a strong general resemblance to the crucifixion of the world powers in the sixth seal and to the world powers let loose to shed blood in the sixth trumpet. The separation is now complete; the wheat is gathered, the tares are burned and we shall soon behold again that new sea of joyful saints, of the millennium clear as crystal. The sea into which the mountain sank and filled with corruption is going to be purified. The angel that commands the gathering of the vine is said to be he that hath power over fire; that means the weapon is the word and a sword and a bow and fire, etc. Christ's personal victories are represented as won by a bow in His hand, and a sword coming out of His mouth, and by His treading His enemies under His feet, and by crucifying them, and as ruling them with a rod of iron, and as binding Satan with a chain and sealing him up and casting him into a lake of fire. These are symbols of the Regeneration and purifying of the world. In these Evangels we do not see anything like the mingling of fire with blood, or a mountain on fire, or other results as where

the apostles were the actors, but like the seals, as where Christ acts in His own function, all confirming the fact that the Evangels are the complement and the negative to the Seals as the bowls of wrath or Avengers are to the Trumpets.

The horses mentioned here as swimming in blood to their bridle bits are red horses—that is, worldliness—swimming in its own gore in the great defeat it is to sustain from the treading in the wine-press or from the sword that proceeds out of His mouth as in battle, where we are presently to see the army of white horses arise where the white horse of the first seal is become victorious and head of the armies of heaven. Every sign and symbol connected with this series shows the heightened conditions of the great drama. Angels fly mid-heaven and ride upon a white cloud and carry sickles and come from within the temple and from the altar, and order the harvesting of grain, and the gathering and treading down of the wicked outside the holy city. Human life has changed conditions. It is declared by a voice from heaven that henceforth blessed are the dead that die in the Lord; they rest from their labors now, are satisfied and blessed. Here is a triumph on earth, which is the field of battle. The Evangels tell the entire story on the negative or judgment side of the Great Commission just as the Seals told it on the positive and saving side. This is the form and structure upon which the Revelation of God concerning things which shall come to pass hereafter articulates.

CHAPTER XV.

Revelation XV.

THE PENTECOST OF REGENERATION.

The subject of the fifteenth chapter is of the nature of a Pentecost. It stands related to the Evangels and Avengers in a way exactly analogous to that which the mystic Pentecost, of the seventh chapter, stood to the Seals and Trumpets.

1. We notice that its position lying between the Evangels and Avengers suggests its character.

2. Its supplementary relation to the Evangels and its prefatory relations to the Avengers Series also tell its nature.

3. It is in its nature related to the Evangels and Avengers, having affinities with both, like that we saw between the Seals and Trumpets, the glassy sea here being mingled with fire, etc.

The apostles are now commissioned with the vengeance of our God.

And I saw another sign in heaven great and marvelous, the seven angels having the seven plagues which are the last; for in them is finished the wrath of God.

These are called definitely "the seven angels," as though we had known them before. They seem to stand and hold the plagues very like their standing and holding the seven trumpets and as then there was an interruption of the order to elect another angel, so there is here an interruption in the proceedings, but without any election. It is carrying out the same commission. This is in form a Pentecost to the nega-

tive and judgment side of the Great Commission, but it is dim and partial.

And I saw as it were a glassy sea mingled with fire and them that come victorious from the beast and from his image and from the number of his name standing by (or upon) the glassy sea having harps of God.

It would seem that the victors were standing on the sea, but it is only saying they were of the sea or part of the sea itself. Those nearest were seen in vision as persons, but at a distance they blended into a sea, as we see in a picture of a multitude of people.

This sea represents "all nations" in process of Regeneration. We have seen them as "ten thousand times ten thousand and thousands of thousands" and as "a great multitude" in white linen which no man could number.

This is the same sea into which the mountains sank and corrupted it with the carcasses of the slain, but now purified. We see it at different stages, just as we saw the four beasts changing to be the living creatures. We saw this sea twice in the millennium, where it is crystalline, and once at an earlier stage, where it was defiled, but now we see it fire blent, all mingled, with the word of God purifying it. At the first Pentecost at Jerusalem the fire sat as flaming tongues on the heads of the apostles, and at the mystic Pentecost of the seals and trumpets fire was represented as being cast out of the temple upon the earth and as mingling with blood and hail, but now the once perturbed sea of humanity, then putrified with death like the rivers of Egypt, is fire blent as when the sun shines down into the sea. This is the sea of the world's victory over brute rule, and a once beastly world now standing with joy before the throne with Pentecostal harps, harping the glory of the Regeneration. Everything is on an enlarged scale now and triumph fills the air.

And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, O Lord God Almighty, righteous and true are thy ways, thou King of the Ages, who shall not fear O Lord and glorify thy name for thou only are holy, for all the nations shall come and worship before thee for thy righteous acts have been made manifest.

The time has come when the goodness of God is gladly acknowledged by the nations. This does not say that all individuals will be spiritually saved, but that the nations will be under His rule, "the knowledge of the Lord shall cover the earth as the waters cover the deep." It is a redeemed world, where the wicked even outwardly conform to Christ's reign.

And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened and there came out of the temple the seven angels which had the seven plagues, arrayed in linen pure and bright and girded about their breasts with golden girdles.

This is the second account we have had of the opening of this temple, but it is now described not as the opening of the temple simply, but it is greatly heightened in the form of expression. There it was "the temple of God in heaven," but now "the temple of the tabernacle of the testimony in heaven is open." There the ark of the covenant, which silently spoke for God, was seen in its place (xi, 19), but now the seven angels come out clad in white, "jeweled," as the Revised has it, to execute the will of God on the disobedient. Here again is that rising into greater power and glory that so clearly marks these later series.

The tabernacle belonged to the condition of the exodus and of sojourning through the wilderness; but when the Jordan was crossed the tabernacle was folded away, merged into the temple, which is permanent. This points to a time when the

tribulations and the patience of the kingdom are over, and the kingdom is triumphant and permanent. When this temple was opened by the seventh Trumpet it was attended by great voices in heaven, saying, "The Kingdom has come." That was on the positive side, but now, when it is shown again, it is for another purpose—to punish wickedness, etc.—as closing up the time of tribulation. This shows we are dealing with the same conditions of things, but looking to final results with the enemy defeated and subjugated. At every step there is an air of largeness leading up to that state of things we saw in the fourth chapter, called the Millennium, when the Elders and the four living creatures shall sit down in grateful praise before the throne to extol the majesty and the will of God. What a consoling thought it is to see these seven angels come out of the temple—that is, the church itself—coming out of its tribulation to execute divine retribution and to rule over the world in righteousness. This is telling us in these terms that the church will pour out the bowls of wrath on the very roots of sin and rebellion.

These avenger angels come out of the temple, the new temple of the Regeneration. They are arrayed for their work, but who shall give them their bowls of wrath to pour out upon the roots of sin?

And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God who liveth forever and ever.

What a surprise! One of the Four Living Creatures, representative of the world powers, the old enemy, now offering friendly offices, assisting the church! The old foe meeting the delegates of the church and handing to them the bowls of wrath of Almighty God to pour out on sin! The church and the world powers come together at last! This is exactly the

result shown by the seventh Trumpet. This is the first time they have come together since we saw them in the fruition, and so we are notified that we have again come to that state of affairs where the world powers succumb and obey and co-operate. The kingdom of men has become the kingdom of God and of His Christ.

And the temple was filled with the smoke from the glory of God and from His power, and none was able to enter into the temple till the seven plagues of the seven angels should be finished.

The dedication of Solomon's temple is the pattern that lies under this lesson, and upon it the superscription of the redeemed world is now written before our eyes. The tabernacle of the wilderness forever folded away, the journey ended, the promised land reached at last. These are the facts by which He is telling us of the end of the journey of time, and tribulation of the saints, a time that is nearing us rapidly now every day with increasing velocity of hastening and ominous events.

Solomon's Temple on that happy day of its glorious dedication is the shadowgraph on which is here inscribed the substance—that is, the opening of that great temple which is now being measured and builded till it shall stand the delight of all nations and far greater than this present, middle and compromised state of the church. Ah! the world will be glorious then.

His ways with men will be no longer questioned. We have come to a high plain. Between this, our day, and that there must be great changes in the accepted ideas of Christ's right over governments.

And none was able to enter into the temple till the seven plagues of the seven angels should be finished.

Why should they not be able to enter into it? It is because all are emulating each other now in doing the will of God. The church's long struggling has conquered and in conquering has lost her distinguishing traits and is now sunken from sight by the greater glory just as the rising sun puts out all the stars. The church once in tribulation has become the church in triumph, and the world now emulates her example, and universal uprising of the nations to convert brute power into brotherhood will for the time supersede or outshine the church so that one cannot tell church member from non-church member. The greater glory shall extinguish the lesser while the dedication is going on. What an expression of the greatness of God's glory! The church, once lost to the world in the wilderness, is now lost to sight in the smoke of its greater incense of praise.

The story of Israel is retold in the shadowgraph and upon it is expressed the glorious time to come. Israel in bondage, then his exit, his journey and arrival in the promised land, and the temple built and dedicated with such glory that you cannot tell those inside from those outside, for the temple that is the church will be enveloped with a world of glory. From Jerusalem we start, and then through the Dark Ages we have gone and are still going, till we are delivered and the temple open, filled with incense, the whole world shall be as at the dedication of Solomon's temple.

But we are asked what ground have we to expect such unlikely and impossible changes in the world? The promise of God. Then we have only to see what has been done to show how perfectly reasonable the hope. God's dealings with Israel were full of paradoxes such as these:

1. How could a nation of freed slaves come forth out of a polytheistic nation, as Egypt, and themselves be monotheists?

2. How could they become polytheistic in practice when

they got to be a nation to themselves, their own law condemning it?

3. How could they be cured of polytheism while serving another polytheistic nation, as Babylon?

4. How could the Jews, the narrowest and most exclusive people on earth, give to the world its broadest and greatest reformer, Christ?

5. Expecting a Messiah, how could they reject and crucify Him and continue to hold out against Him when the most enlightened nations accept and worship Him?

6. How can the Gentiles, who hate and persecute the Jews, adore the Savior, born of a Jew woman?

7. How could Christianity overthrow the Roman government?

8. How could our present civilization come out of the Dark Ages?

In the first place we must remind ourselves that this is the purpose and the outcome of this story, and that greatly changed conditions await the future of our onward march; though we may not yet see how it is to be accomplished, our Father knows and we work.

The Reformation came as from a restraint upon the world power merely permitting the sealing of God's servants and a replacement of the ark in its place, as already seen. In this state we saw three mighty forces in the field. But here is a picture of the world powers having run their course, and having destroyed the Babylon they once served (chapters xvii and xviii), are now themselves brought under the will of the Lord and working with the saints in the regeneration.

The rebuilding of the temple and the replacement there of the two witnesses in their places are given as the cause, and the independence of governments from the locust power gave the opportunity for increase and spread of the light. But

here we meet conditions differing from those of the Reformation as they differed from the Dark Ages and from the first evangelization. In the view just taken of the Evangels we do not see a permissive attitude as in the Reformation, sealing in the forehead as if by sufferance of the enemy and in a subordinate position, but the messengers of Christ are aloft on high in midheaven, and flying from nation to nation among all tribes and tongues and peoples, etc., preaching above the housetops boldly, openly and triumphantly.

Now we see the world powers in new relations to the church. That is at a time yet to come, and upon the borders of which I think we now stand; the world powers will have come to their third estate and will help the church in causing "the wilderness to blossom as a rose," and this mighty co-operation will efface for the time the distinction so that none can distinguish the temple of incense from the temple of justice and humanity.

The world that knew not God, the world that crucified the Little Lamb, and that banished the most beloved exile is to come into accord with His purpose and in consonance with His church till the church has lost its distinguishing characteristics. To the first church the world power was a red dragon, a bloody murderer and slew our Lord and His followers; in the second they stood in a permissive and tolerant attitude, but in the third and last they themselves gave to the shining, jeweled angels of light from their own hand the bowls of God's wrath that shall completely "bruise the serpent's head." Such indeed is the lesson conveyed by these forms. But before this last condition can be had there is to be a reckoning of the world powers with their former liege, the king and kingdom of the locusts, and also another one with the followers of the Lamb. World powers that lend themselves to

the will of man as against the will of God are at enmity with God.

The close relation of the Protestant governments to the Reformation is full of suggestion as related to this wonderful story. As these were closely connected in their separation from the locust kingdom so they have continued in close relations. They each took one full step from that power. The governments have assumed in the main a position of toleration toward all without regard to former or to present differences in religion. In our own America, at least, Protestantism is so closely allied to political and commercial power that the churches are a sort of reflex or image, so far as public and organized immorality is concerned, and in those cities where the locusts have the power the state of things is even worse. Even upon such a question as the licensing instead of suppressing of gambling and liquor dealing and now prize fighting, by government, there is, I believe, no practical difference between the church and the state. It has been declared that in every state where the liquor power demands high license, low license, or local option, the great parties in politics accept the policy, and that the churches in these several states generally permit the same policy at least by refusing to maintain discipline over their offending members. If this is true in any degree it is a damaging fact against the close and hurtful connection of the church with the sinning world power. Here is a present state of things which this book shows to be an intermediate stage and transitory in its very nature. It is reflection upon such facts that leads one to expect very great changes. For it is manifest that nothing like a millennium can ever be had while the church is adulterously following the world powers, to do or to permit the worst of evils to society. Governments in the lowest stage, seen in the toes of the great image, that lie prone and divided on the earth, as at present they do, may

not possess great governing powers, but such as they have cannot be used to abet crimes upon society nor under any pretense permit them to exist for a money or other consideration. It is here written that when the new evangel shall proclaim, he will say: "Babylon is fallen! is fallen!" It fell first with the Reformation and secession of governments from its power. But it must fall again; and in America, at least, it seems to be getting ready for it. Now the world powers, it is declared, will do this, completely destroying it, and the fact is here dramatized where one of those four world creatures that has six wings and is all composed of eyes is seen to take part. One of the four living creatures we saw around the throne in the millennium "gave unto the seven angels seven golden bowls full of the wrath of God, who liveth forever and ever." The world powers are to act with the church of God in visiting His judgments upon all the wicked institutions of the world. It is so represented here. We stand at this hour in that middle compromised and uncertain state resting upon an armistice with the powers of darkness.

There is a feeling at this hour that the world stands upon the brink of a pulsating crater. The state is too religious to oppress any sect, and the sects are too worldly to convert government into Christian statehood. The people afraid of their rulers, and, as always hitherto, the rulers afraid of the people; painful hesitancy! The perturbed condition of the nations; their instability; the obstruction by obsolete things once regarded as dispensable furtherances; the discontent; the new agencies of power, speed and facility in every direction; the close alliances of nations once strangers and far away; the strange positions and transpositions of all the affairs of the world at this moment are all signs of approaching changes. Crime, too, is organizing, and all seem to feel we must meet

in some final contest of Armageddon the inevitable settlement of old accounts.

The present denominations, surviving from their first and well-begun work, seem to be obsolete as to the new and inevitable conditions of the world. Their early work created improved conditions in the world, which, in their later state, they are in poor condition to forward. The malign conditions of the world powers require a new alignment of Christian forces that will compel government to be what God designed it to be, "a praise to them that do good and a punishment to them that do evil."

We are entering upon the third estate of the Christian age and the wondrous aspect of affairs is full of possibilities. The improved methods of travel and for the spread of intelligence, together with the great awakening of the human mind throughout the world, offer the opportunities that should awaken and arm for the fray the entire Christian world as never before.

His church cannot rest with having simply effected a divorce of itself and of the world powers from Babylon, any more than the world powers can rest with this half-way measure with Babylon.

The world powers are to wheel into an attitude of hostility to medieval political ecclesiasticism, and God's people are to form in line to send out the angels of truth to accomplish their part through the testimony of the Christ. And with this same sword of truth are to stand up against the world powers to convert governments into Christian statehood and Christian commerce into Christian brotherhood, till no flag shall float over a slave, nor slavemaker of any kind, till no ship shall bear as commerce that which destroys life or degrades character.

The author of this work recently put forth in the public prints as a proposed offset and negative to organized crime and organized consenting to crime, the following pledge of divorce:

Overcomer's Vow: "What I ought not to do as a Christian of my own accord I will not do in any combination with others." That might set free a better conscience and lay the corner-stone for a new ethical movement in honor of Christ.

There is a brighter day ahead, the last best state of the world. We are nearing the last days of the great tribulation to be followed by the Regeneration. With dogma, ritualism, and rationalism, etc., as forms of religion forever abolished, and great free Christian men and women following the Lamb withersoever He goeth, keeping His commands freely and intelligently, with no interference by any earthly authority, administering the law on the all-comprehensive plan of "love the Lord, thy God, with all thy mind, might and strength, and thy neighbor as thyself," what a glory envelops the very thought of it!

We noticed that one of the living creatures gave the seven bowls of wrath to the seven temple angels—that is, to the church—and the church accepted. They are friends, are in a common cause to purify the earth. The church has broadened her mission to saving the world, and the world powers now lend their aid. They are friends, because the world now walks by the will of God and not by the will of man. But what do the bowls contain? The wrath of God upon all the wickedness of the earth, upon all ungodly institutions of the earth, upon the very foundations and sources of them. The kingdom of men is become the kingdom of God and of the Lamb. He now reigns on all thrones, in all municipalities. "Old things have passed away. Behold, I create all things new."

CHAPTER XVI.

REVELATION XVI.

THE AVENGERS.

The Avengers follow the Trumpeters by marks of identity not to be mistaken. We recognize we have the apostles again, only in changed names that suit their changed office. We have known them as Disciples, as Apostles, as Stars, as Angels, as Trumpeters, as Thunderers and now as bowls of wrath or Avengers. In all these we see the several parts and relations that belonged to them as Christ's chosen representatives standing always next to Him.

The Avenger series has seven parts, and in addition we have three supplementary parts, just as we had in the Trumpet series. These supplemental parts are the "angel of the waters," the "voice from the altar," and the "voice from the throne." Not only do the seven Avengers follow the Trumpeters in their number, and in having supplementary parts, but the bowls which they empty are poured upon the same objects that engaged the Trumpets and in the same order, only as four of the Trumpets announced disaster to the heavenly things, these all inflict judgments and woes upon the worldly. Like the Trumpets the Avengers are in groups of four and three, only the group of three comes first as in the letters and the Evangels and there is no opposition between the groups, both bringing heavenly triumphs. They are disastrous to the world powers and to the wicked.

Conceding the Avengers are carrying out the negative and judgment side of the Great Commission, we have perfect harmony of parts and of relations at once established, and the

pattern continues to guide us. The first bowl is poured upon the earth, the second upon the sea, the third upon the fountains of waters, etc., exactly following the order of the Trumpeters, showing they belong to the same system, only reversing the order so far as to make them all calamitous to the wicked. This shows that we are passing over the same subject matter, that we are doubling the ground and are following the same pattern to show a different result upon the world powers from the first. Much as we desire dates here, and to bring these to the order of chronology and personalities, we confess to a strong sense of pleasure in the coherency and tenacity of the treatment. We shall, however, notice that the symbols used in this series are more abstract, more attenuated. They point more to the wrath of God upon the sources of sin, than upon persons and nations.

Our language and our thoughts are too gross and materialistic to see and feel the full force of these subtilized symbols at this time, but there is every probability that in a day of greater ethical refinement we shall see and feel the full force of them. These symbols represent a state of things in the spiritual world that corresponds to the power and mystery of electricity in physical. Through a little wire an energy that we can neither see, nor smell, nor taste, nor lay our hand upon, is exerted that exceeds a hundred times the strength of a horse or of the wire's own tensile resistance that conveys it. When the human mind is once turned upon the metaphysical and spiritual world as it has been upon the material, we may see more clearly and feel more pungently the deep spiritual import of these judgments.

We are surely in the twilight of that day when these awful retributions will be understood, though language cannot now nor ever will tell those "groanings which cannot be uttered." They belong to a deeper world than this.

The day was when the childish thought of crisping flesh was the most dreaded of all punishment, but no punishment can compare with that far deeper pain that may fall upon the spirit and soul. The new conditions rising in the world may be the live wires that shall give not only life and light, but also death to all who fall athwart their mighty current.

And I heard a great voice out of the temple saying to the seven angels, Go ye and pour out the seven bowls of the wrath of God into the earth. And the first went and poured out his bowl into the earth and it became a noisome and grievous sore upon the men which had the mark of the beast and which worshiped his image.

This description of this first judgment is so general as to defy anything like detail. But beast worship will be punished. The earth itself becomes unbearable to those who have long abused its blessings. All that they sought to possess only that they might misuse it has now turned against them and they must suffer the results of their own evil doing. We have had judgments all the way, but these are the last and the greatest. This one is a reply to the first Trumpet which mingled the blood of the martyrs with the preaching. The present compressed state of the world is such that men must henceforth act and live under more uniform conditions as one great family to rise or to fall together.

The forces are now at work that are to destroy the conditions that have governed and oppressed the world hitherto. We are trembling upon the brink of changes which no human calculations can foreshadow as to what new conditions shall rule the world. Selfishness still continues to rule in politics and commerce. These conditions can give way only under great pressure and that pressure is growing more intense every day as personal rights come more and more into view and are better understood.

The great locust plague was the first, and the great military

plague was the second, and the third plague will end in the complete overthrow of beast dominion. Though according to John's teaching, judgments always follow as the negative of salvation, yet these are the last and great judgments of God and we may safely refer their time to the three greater trumpets which sound the three woes. Here is a great heightening of judgments equal to the heightened power of the preaching.

THE SECOND BOWL.

And the second poured out his bowl into the sea and it became as the blood of a dead man and every living soul died, even the things that were in the sea.

The brighter grows the light the deeper grows the shadow. When the mountain sank burning into the sea a third part of the creatures and of the shipping were destroyed but now the whole sea becomes as the blood of a dead man, a boiling mass of putrefaction and every creature is dead—complete revenge upon rebellion.

This is a total destruction of world power. It is the story of the pale horse told again in different symbolism and as proceeding from the apostles or saints as it then proceeded from the Christ. But as the sea was then a symbol of the people, the present looks more to the sources of sin and of brute power in them that "dwell upon the earth."

THE THIRD BOWL.

And the third poured out his bowl into the rivers and the fountains of the waters and it (or they) became blood.

Using the singular for the plural which occurs so often assists us in keeping the essential unity of the subject. There is a constant effort to preserve all the minor distinctions under one head in perfect unity for there are but two great spirits in this

conflict and all the aids and accessories on the respective sides are of one nature and one destiny.

The third bowl calls our attention to the East, just as the third Trumpet did, and the calamity is not now as then a third part, as where the heavenly interests were hurt, but now it is against the world and is total. Our hearts turn to Armenia and our prayers to God for her at this trying hour.

And I heard the angel of the waters saying, Righteous art thou which art and which wast, thou holy one, because thou didst thus judge; for they poured out the blood of saints and prophets, and blood hast thou given them to drink, they are worthy. And I heard the altar saying, Yea, O Lord God the Almighty, true and righteous are thy judgments.

The same wide sweep of judgment is seen here as in the second bowl. The angel of the waters is only expressing a sentiment in regard to the righteous retributions of God, and the altar as representing those who have suffered martyrdom for the cause of truth. That voice of crying from beneath the altar is now satisfied and responds with a great "amen;" God has given His enemies blood to drink and the altar justifies the act. Their vindication is complete. The retribution is awful and final. God speed the day!

THE FOURTH BOWL.

And the fourth poured out his bowl upon the sun and it was given it to scorch men with fire, and men were scorched with great heat and they blasphemed the name of God which hath the power over these plagues and they repented not to give Him glory.

The enemy was able to put the sun out at one time, but now its rays have returned with scorching heat upon him. The sun is the great "savor of life unto life in this physical world and also of death unto death." So it is in the spiritual

world. United with God by faith, the light of His testimony enlightens the mind and warms the heart, but separated from Him by disobedience those same rays work death. When that great second woe fell upon the world by the army of horsemen, John said notwithstanding that men died of such a plague, still they repented not of their transgressions.

But here when a mightier judgment is visited upon the very heart and root of sin, still they not only refuse to repent but return blasphemy for all His goodness. It is clearly intimated here that the wicked have taken notice of all these judgments, showing that they are not local but general. The wicked are hardened more and more. The power that hurts men is the will of God, and is expressed in His word. It was the testimony of the two witnesses that tormented them that dwell on the earth. Over their dead bodies they rejoiced and at the sight of their resurrection they took fright, and that word is getting brighter all the time and still they resist it and repent not. We shall punish the wicked more when we raise our own standard of Christian living.

THE FIFTH BOWL.

And the fifth poured out his bowl upon the throne of the beast, and his kingdom was darkened and they gnawed their tongues for pain, and they blasphemed the God of heaven because of their pains and their sores, and they repented not of their works.

The fifth trumpet opened the pit of the abyss, the seat of Satanic power, and now the fifth bowl is poured out on this seat. The smoke from that pit darkened the sun and the air and brought on the dark night and now a retribution in kind is visited upon it. The locusts who devoured all the earth gnaw their tongues. As Egypt was plagued to compel it to loosen its grip on God's people by the visitation of sores, etc.,

so they are here again punished to cause them to let go their sins.

What a great variety of symbols we have for expressing these punishments upon the wicked. They are frightened and run away to hide and call upon the rocks and hills to fall upon them and they frighten and flee at the rising of the two dead witnesses. They are afflicted with sores, and the sea in which they live becomes blood, and blood is given them to drink and they are sunken in the lake of blood where horses swim to their bridle bits, their rivers run blood, they are scorched with great heat, their kingdom is in darkness, they gnaw their tongues, being in anguish with pains and sores, they are led by unclean spirits like frogs, and hailstones fall upon them from heaven about the weight of a talent, etc., and at last are cast into a lake of fire and brimstone.

These illustrate again in how highly figurative and Oriental sense all these are to be taken, not that they are less real but beyond our power to perfectly understand, just as far as the heavenly things which eye hath not seen nor ear heard nor has entered into the heart of man to fully comprehend. The time is drawing nearer when this will be a hard world for sinners to live in. Hiding places will soon bring a high premium, a time when every rogue's gallery will not only have the picture of every criminal, but his measurements, that tell upon him with such certainty as no one can escape. Our means of sending intelligence can catch the flying rogue, and crime will be hedged in very closely after awhile. The dark ages have passed away and they are as great strangers in a world of light as God's saints were in the age of darkness. They gnaw their tongues. Alas, they were born too late. The kingdom of God come is an awful pain to them. It is said here for the second time that they repented not of their works. Such will not repent though one rose from the dead.

THE SIXTH BOWL.

And the sixth poured out his bowl upon the great river Euphrates and the water thereof was dried up that the way might be made ready for the kings that come from the sunrising.

The sixth bowl brings up again the Euphrates as did the sixth trumpet. As the draining off of the Euphrates left a dry bed so that the armies of the East under Cyrus were enabled to enter Babylon and take the city, so shall be the sixth bowl of wrath upon spiritual Babylon.

The kings of the East, or of the sunrising in this case, mean the Christian kings, the kingdom of kings and priests who have risen to world ascendancy. That river of lust that gave "Mystery Babylon" all her glory will be drained off and the wicked city will be taken. The angel that bore on high the seal of the living God is called the angel of the East or of the sunrising, and He, Christ, is called the bright and morning star, the star of the East.

We are now approaching rapidly that consummation, and as we look upon this ever heightening glory, what a heightening of hope also to the believing soul! The kingdom has come out of its long tribulation and patience, and now, like a conquering army from the East, they march in and possess the great city and put down oppression forever. "The government shall be upon His shoulders."

And I saw coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet three unclean spirits, as it were, frogs, for they are spirits of devils working signs, which go forth to the kings of the whole world to gather them together unto the great day of God the Almighty. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame. And they gathered them together into a place which is called in the Hebrew Harmageddon

Harmageddon was the field of decisive conflict in Israel. It was the mountain of Megiddo. There Gideon and Barak had triumphed by faith in God over Israel's foes.

It is the pattern on which this decisive conflict against the powers of darkness will be fought and from which there will be no going back forever. The battle of Harmageddon is now being fought out. It is a battle of principles, and bloody wars are its accidents only. About the most remarkable thing in this wondrous book is the abrupt parenthesis that interrupts this passage.

Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame.

Nothing could be more decisive. Here is both a warning and a promise as in time of great danger. It sounds like a startling voice at midnight and like a clap of thunder from a clear sky. It is a sharp interjection, a piercing cry of caution.

Its position is full of suggestion not only by its immediate relations but by its more remote, in fact, to all the great series. Of the four series, the Seals, the Trumpets, the Evangels and the Avengers, it is the last of them, and of the seven last plagues it is the last, and it is at the last end of the last one. The church at Sardis had a name to live. It had that outward well being that opiates the conscience and puts it to rest. It was to this church that Christ wrote, "Behold I come as a thief." And it was to the rich lukewarm church at Laodicea He said "Because thou art neither cold nor hot I will spew you out of my mouth" and "thou knowest not that thou art wretched and poor and miserable and blind and naked."

When the opposition from the powers of wickedness shall abate and the tribulation and that kind of prompting to Christian activity shall die away, then comes this sharp cut as from a lance in a time of lukewarmness and apathy to announce that

the bridegroom cometh. When we shall say Christ has conquered this world and made it blossom like a rose and we shall begin to ascribe our wealth and peace to our own wisdom then we are warned by this stinging caution to be faithful, to watch. Already this very state of things abounds. "Behold He cometh and every eye shall see Him and they that pierced Him and all the tribes of the earth shall mourn because of Him." He will come as lightning comes out of the East.

THE THREE UNCLEAN SPIRITS.

Not only do we have a great wealth of symbols in these Evangels and Avengers going to show the raising of heavenly power, but a corresponding lowering of that power of evil which in such times must show its worst forms. At the times when God has put forth His mightiest power Satan has also risen in extraordinary exertions to counteract it. It is a strange but awful fact that great goodness excites great wickedness; that a pure and noble character is a mark for the malice and for the darts of Satan, that as the saints get purer and higher, sinners wax worse and worse.

When Moses went into the court of Egypt to claim deliverance for his people, he was withstood by the magicians of Pharaoh, who wrought similar signs to counteract the impression upon the king's mind. This they did three times, but when it came to the fourth miracle, wrought by Moses, the magicians gave it up and told the king that this one was from God, and they could not do it, but Pharaoh's heart was hardened, and he held on to his slaves.

"As Jannes and Jambrese withstood the truth of Moses in the court of Pharaoh, so do these resist the truth." When the Christ came into the world there was a like satanic manifestation of the evil spirits that cried out: "Why hast thou come to torment us before our time." Here is the last time. It is

the time of the sixth Trumpet and of the sixth bowl of wrath and at the further end of it, and just before the seventh Trumpet shall blow and end all. Here we have Satanic manifestations also. The three spirits refer to the three beasts, all evil, from whose mouths they are emitted. It is a mockery of the divine trinity. Neither does it import anything as to whether they came out of the three mouths or out of one, as the word of God on Pentecost proceeded from one, even Peter, and yet was the word of all the apostles. The law of opposites guides us here. This has the characteristics of another diabolical Pentecost, the going out of frog spirits, filthy, lying and deceiving. The former was an opening of the pit of the abyss, from which came smoke and locusts to devour and to sting, etc. This follows the Regeneration Pentecost as that one did the Reformation Pentecost. These spirits, like frogs, evangelists, that go forth, missionaries to the kings of the earth, cold, scientific agnostics. Not now to sting and devour, but to pretend to miracles. They are the spirits of demons. They are gathering up the world kings to war against the Christian kings. They that dwell upon the earth are to meet them that dwell in heaven, in one decisive Waterloo. The devilish trio will use pretended miracles to accomplish its bad ends.

THE SEVENTH BOWL.

And the seventh poured out his bowl upon the air and there came a great voice out of the temple from the throne saying. It is done.

It was into or upon the air, simply emptied, without any direct effect. In the opening of the seventh seal there was silence, only silence, in heaven for about the space of half an hour, and with the blowing of the seventh trumpet there was the shout of victory, the "kingdom come." The last trumpet and the last bowl combine upon a point of great disturbance as if at the close. They describe the same general fact from

their opposite points of view as trumpeters of salvation and as avengers of wrath.

And there were lightnings and voices and thunders, and there was a great earthquake such as there was not since there were men upon the earth so great and earthquake and so mighty.

Here we have again the fact of the sixth seal told with a heightened aspect corresponding to its point of view. We are not reading of a different but only of the same fact differently related. In the Seals and Evangels there is a greater simplicity and distinctness of parts, while in the Trumpets and Avengers there is a more terrible and commingled aspect to what is done as where adverse elements are face to face in battle.

We saw the two-point view from which the two witnesses were said to be both in sackcloth still alive, and as dead trophies lying in the street, and the church as hidden under God's care in the wilderness, and as sunken in sin, buried, trodden under foot, etc. This double view rests upon and is sustained by the two points of view given respectively to Nebuchadnezzar and to Daniel of the world powers and how they were to be overcome.

And the great city was divided into three parts and the cities of the nations fell and Babylon the Great was remembered in the sight of God to give unto her the cup of wine of the fierceness of his wrath.

But at the rise of what we call the Reformation the great city fell "a tenth part," but here it is divided into three parts and the cities of the nations fell, that is the state religions that follow the great city called Mystery Babylon, for city is the symbol for church. When the bowls of wrath had swept away beast rule, they swept away all the religions that rest upon it.

And every island fled away and the mountains were not found, and great hail, every stone about the weight of a talent, cometh down out of heaven upon men; and men blasphemed God because of the plague of the hail, for the plague thereof is exceeding great.

Thus ends a picture of God's terrible judgments upon the wicked and upon wickedness in the abstract. As showing how all literalities are excluded from possible use, we notice that these punishments are as sores on their bodies, and as being suffocated in a sea of blood and scorched with the hot rays of the sun and are crushed and killed by falling hail stones that fall upon them, etc., thus making a literal interpretation impossible. Even the mountains and the islands which they thought would still be their abode where they might live in sin, have fled away and left them without a place to live in, and trying to hide, they call upon the rocks and mountains to fall upon them and hide them from the offended face of their Redeemer.

The hail that falls upon them is in great stones about the weight of a talent. Both the punishments of Pharaoh come to view and the defeat of Bethhoron (Josh. x, 1-11), where God rained hail on His foes. How great shall be the remorse and anguish of those who reject the Father of mercies who love not His praise but return evil for good, blasphemy for blessing, and hatred for loving kindness.

SYMBOL SYNONYMS.

The wicked flee from fright: Afflicted with sores; in a sea of blood; drink blood; their rivers are blood; scorched with heat; their kingdom is darkness; they gnaw their tongues; deceived by unclean spirits; hailstones fall upon them.

Slain in battle: Trodden in winepress of God's wrath; call upon rocks and mountains to fall upon them; are cast into a lake of fire and brimstone, etc.

CHAPTER XVII.

Revelation XVII.

JUDGMENT OF THE GREAT HARLOT.

Christ hath a bride. First seen she is arrayed in the full orb of heavenly glory, clad with the sun, the moon under her feet and her head adorned with a crown of twelve stars, and in soul-travail to give birth to the heirs of Salvation.

The beast also has a woman, a fallen, proud and drunken harlot, "mother of the harlots and abominations of the earth." Eve, fairest flower of Eden, angel of its fragrant bowers, but through the tempter's guile sinned against heaven and went out from the presence of God to toil in the wilderness and to bring forth a murderer who slew his Godfearing and faithful brother. So, too, this fair woman, born of that blest Pentecost, too soon went out from her paradise of purity into the wilderness of sin and there gave birth to murderers who slew the spiritual seed, "who kept the testimony of Jesus." In the wilderness we here find her dismantled of her true glory, now a tawdry harlot apostate and to be destroyed.

There is a likeness of order here, for as the story about the fall of the pure church followed the Seals and Trumpets, so the story of the false church follows the other two complementary series, the Evangels and Avengers, which record the triumphs of heaven and the fall of beast rule. Here we meet that fallen church. She has lost her heavenly heritage and boasts of a lordly succession through the beast trio to which she is wedded.

And there came one of the seven angels which had the seven bowls and spake with me saying, Come hither and I will show thee

the judgment of the great harlot that sitteth upon many waters with whom the kings of the earth committed fornication and they that dwell upon the earth were made drunken with the wine of her fornication, and he carried me away in the spirit into the wilderness, and I saw a woman sitting on a scarlet colored beast full of names of blasphemy having seven heads and ten horns.

In explaining the relations of the harlot to the beast power there is not only the same painstaking care we observed in explaining the relations of the holy woman to the heavenly power but also exactly the same method. The harlot is both successor to and ruler over brute power, and that power comes from the dragon who deceived Eve in the Garden of the Lord and who sought the life of the infant Jesus and who stood before the pure church at Jerusalem to devour her spiritual seed. When the beast first appeared he was said to have been spotted but now he is scarlet. The reason of this change is seen in the fact that when seen alone his spots represented his double character, secular and religious, but now the woman represents the religious side of his nature and so both sides are shown in separate symbols, but are of the same color, that is, the same nature. They are treated in the closest relations and then separately on exactly the same method that we saw employed in giving the relations between Christ and His church on the heavenly side. The beast represents the total of brute power and imparts it to the harlot, a parody on the power and glory which Christ imparted to His church. The harlot sits upon the beast and also upon his seven heads, and upon seven mountains, as well as upon many waters, which are many peoples, all symbols of beast power in its different manifestations.

Using so many symbols to show the same essential truth in so many phases affords a large amount of information and does away with the possibility of our taking them in a literal

sense. Such errors as that "the many waters" mean the Mediterranean, or that the "seven mountains" mean the seven heaps of earth on which Rome sits, or that the Beast is any person as Nero or Napoleon, etc., is rendered impossible. The woman has subdued the beast and she sits upon all his heads and upon all the peoples, tribes and nations, etc.

And the woman was arrayed in purple and scarlet and decked with gold and precious stone and pearls, having in her hand a golden bowl full of abominations, even the unclean things of her fornication, and upon her forehead a name written, Mystery, Babylon the Great, the Mother of Harlots, and of the abominations of the earth.

See how her putting on of Jewels confesses the loss of true glory. This picture of the fallen woman is as dreadful and repulsive as that of the holy woman was ineffably glorious. Her hand holds out a cup of abominations with which she has corrupted the kings and all that dwell upon the earth. She carries her name upon her forehead. She is lost to the sense of shame. This is Babylon again. The first Babylon on the Euphrates held all world power and held God's people in bondage, so this one claims to have all power and she held the Christian saints in world bondage for a long dark time. The heavenly woman was mother of virgins and of martyrs, while this one is mother of harlots and abominations of the earth.

And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus and when I saw her I wondered with a great wonder; and the angel said unto me, wherefore didst thou wonder. I will tell thee the mystery of the woman and of the beast that carrieth her which hath the seven heads and ten horns.

What a state of the world! The ruling harlot drunk on the blood of saints and the kings and people drunk from her cup

of fornications. Again John tells us his emotion on beholding this strange and awful sight. He says, "I wondered with a great wonder," and of this the angel guide took notice and said to the seer, "Wherefore didst thou wonder? I will tell thee the mystery of the woman and of the beast that carrieth her." He explains the "mystery" of the stars and candlesticks and of the harlot and beast. Those not explained are easily implied by their relations, etc. The only symbols explained are those that pertain to the true church and the false.

The beast thou sawest was and is not, and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world when they behold the beast how that he was and is not and shall come.

The origin and doom of the brute are given first, just as on the other side in the first chapter we saw Christ risen from the dead and become the Alpha and the Omega. The beast is about to come up out of the pit. This is the prediction of antichrist that occupies so large a place in both John's and Paul's writings. He will ascend from the pit to do his work, he will open his pit and send forth his apostles and after this he will go into perdition. To come up out of the abyss would seem to be something different from coming up out of the sea, but it is only a deeper expression for the same fact. The words "he was and is not," etc., rest on the facts about Christ's absence, etc., for we have seen that every description of the beast finds its meaning by opposition to Christ, just as the dragon is opposed to God and the two-horned beast is opposed to the Holy Spirit and the harlot to the bride, etc. This point is further brought out in the words:

And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of

the world when they behold the beast, how he was, and is not and shall come (or be present).

In the first place this is descriptive of the beast and it describes his likeness or his assumed likeness to the acts of Christ. The primary reference of everything in this book is to Christ as the Alpha and the Omega. We have just had the ascension and descent of the beast and we have seen that he was put to death in one head, and raised to life again, and now we see a mock of another part which Christ bore. The beast people make as much wonder over it as they did over the wonders wrought by the false prophet. It is a parody on the surprise which Christ gave His disciples by His resurrection from the dead after a short absence. They were scattered like sheep when the shepherd was smitten and Peter, the leader, said, "I go a fishing and the other apostles say we will go with you."

And the women had taken sweet spices to embalm the body when the glad news came that He had risen from the dead, and Peter and John ran with their might to the sepulcher to find the great surprise verified. Christ had several times alluded to His temporary absence from the disciples and His return to them. All these allusions are given in John's gospel and they drew very marked comment from His enemies and also from His disciples.

"A little while and ye shall not see me, and again a little while and ye shall see me because I go to the Father." Then said some of His disciples among themselves, "What is this He saith unto us, a little while and ye shall see me, and again a little while and ye shall not see me, we cannot tell what He sayeth," John xv, 16. We have in another place explained what was alluded to by the death and revival of one of the beast's heads, that the imperial headship of Rome expired and was re-established. Now this is supplemented by the fact that he went away a little while in simulation of Christ's absence and came

back again, and that they that dwell on the earth shall be surprised, rather than they admire and praise Him in this. It is a parody or imitation on the absence of Christ and on the wonder of the disciples to see Him reappear as He did, rising from the dead and appearing again. When we remember it was John who gave us all those references to Christ's temporary absence, five in all, and how deeply it impressed him, the explanation is satisfactory. It fills out the parts acted by Christ by a counterpart of simulations. The head of divine government having suffered death and risen from the dead after a little time, so it is ascribed to the worldlings that their destroyer and deceiver, the beast, was temporarily absent by a death in one of his heads and lived again and in that they wonder and praise him.

This all goes to show how persistently a merely worldly profession will adhere to idolatrous worship through all deceptions. We have found nowhere else so terrible a warning against all beast rule and beast worship or man fearing as this.

Here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth and they are seven kings; the five are fallen, the one is, and the other is yet to come.

The head that had not yet come is the Papal and the head then present was the Imperial. Five forms had fallen. They were then living under the sixth or imperial form of Roman Rule. This is all descriptive of Rome. The fallen woman was heir to the totality of world power, having all the power of the beast and the Dragon, and she sat upon all the heads or forms of government in this sense, though five had passed away. The beast that is to come will tarry a little while.

And the beast that was, and is not, is also an eighth and is of the seven and goeth into perdition.

Here is another manifestation of brute power not hitherto

seen in this book but seen in the book of Daniel. It differs from all the others only as "an eighth" for "it is of the seven" that is like them and of the essentially brute nature. Now the four universal monarchies that represented the sum total of all world power and illustrated it, found a successor in the beast and then in the beastly harlot, but we have seen in our own day all these ended and the harlot stripped of the last vestige of secular power and we still have brute governments, or brute power out of the same old stuff. This remaining beast power is what is here called an "eighth" and is to be destroyed. It is not Roman in the sense here used but brute power in general remaining diffused in the world waiting the triumphs of Christ to end it and to establish Christian statehood, the kingdom of Christ and of God.

And the ten horns which thou sawest are ten kings which have received no kingdom as yet, but receive authority as kingdoms with the beast for one hour. These have one mind and they give their power and authority unto the beast. These shall war against the Lamb and the Lamb shall overcome them, for He is Lord of Lords and king of kings; and they also shall overcome that are with him called and chosen and faithful.

The ten kingdoms or dependencies of the Roman Empire are here alluded to. It has hitherto been thought necessary to point out and name these ten kingdoms and there has been some diversity of opinion as to which of these dependencies ought to be properly regarded as the "ten" alluded to. But this is mistaking the method and hunting for a numeral "ten" instead of a symbol "ten." It is the symbol and not the numeral we want in order to identification. It is not the fact, primarily, but the nature and relations of them he describes. It is not so essential that we identify Rome as in opposition to other powers as that we identify it by its hostile relations to

the kingdom of God. This is the supreme point. This is the fact that lies at the root of all oppositions.

Rome is presented to us by a method that shows us all that is Roman in its relations to the Christ, all else is mere incidence. The numeral value does not need to hold good. It is secondary. To attempt a numeral identification is a mistake. While the prophecy is trying to identify the essential oneness we have been trying to identify the formal and literal. The attempts to identify Rome by the seven heaps of earth on which the city stood, or by the ten kingdoms, would be as useless as denying the allusions to the apostles and churches and Holy Spirit, because they come in the number seven. This does not deny there may have been just ten of these kingdoms in the Roman Empire, but this book does not cite them to show that it could not be any other power, but rather that it cannot be of any other nature than hostile to Christ. This has been thought to be an irrefutable proof of Roman identity, and the provinces named by Sir Isaac Newton as the ten, have been accepted quite generally. These ten kingdoms in Rome are in symbol the ten toes in the great image of Nebuchadnezzar's dream and the ten horns of the Dragon and of the Beast.

Here is the meaning of the ten horns of the beast and of the dragon, for the angel is here explaining to John what this beast and the woman mean. The identification and impugnment are terrible and the succession of beast power is sure. The Roman government has ten kingdoms, and these are the ten horns of the beast and of the dragon and they are the ten toes of the great image and these all rest upon a pretense of divine authority in the ten commands of God given to Moses for the government of His people. The dragon and beast assume to exercise these powers, and it is the overthrow of this usurpation that Christ has come and about which the whole story relates.

Here is the root of this great parody. It has its rise in the self assertion of sinful man to rule himself, and to throw off God's rule over him, and hence we have in these manifestations of beast power the symbol ten, which is the sign of all heavenly power in political or world rule. The ten horns represent a parody or mock of the ten commandments of God and the seven heads are a parody on the symbol seven as claiming all religious authority and spiritual fruition. The entire scope brings us to the first great victory, the beast power, Pagan Rome, destroyed, then holding power by simulating Christ's religion. Christ's first great conquest is to cast out the dragon, then the spotted beast succeeds to the throne and the harlot represents the religion of the spotted beast and of the dragon, a successsion of beast rule. That image shown the king of Babylon is the great Zodiac of time, and the last and lowest of it is to be found divided into these ten toes explained as kingdoms, both to John and to Daniel. It is upon these that the harlot sits. She is the inheritor of all beastliness. She claims to hold both the law and the gospel over the whole world. We have done injustice to this book by raising questions over these ten kingdoms and over personalities, much to the loss of proper attention to the deep central truth to be conveyed.

The waters which thou sawest where the harlot sitteth are peoples and multitudes and nations and tongues and the ten horns which thou sawest and the beast these shall hate the harlot and shall make her desolate and naked and shall eat her flesh and shall burn her utterly with fire. For God did put in their hearts to do His mind and to come to one mind and to give their kingdom unto the beast until the words of God should be accomplished, and the woman whom thou sawest is the great city which reigneth over the kings of the earth.

Here is the place to learn to read these symbols. Here we

find that to sit on the beast, and to sit upon many waters, is the same thing and not only so, but it is explained that she sits on the heads of the beast and that these heads are mountains and that they are also called kings. Kings, heads, horns, mountains, peoples, tribes and even toes are all symbols for government; its forms, its provinces, its source, etc. But when it says she sits on many waters it is explained to mean all nations and peoples and tongues, etc., the people simply as people as the source from which Daniel saw the beast rising as out of the sea. The close relations of this woman with the beast and the dragon have been fully shown and now follows the turning away of these powers from her and her destruction by them. A change and a divorce come and the world powers destroy her whom they once served. Here again we see the highly figurative way in which these symbols are to be taken when it says in a contradictory manner that these powers shall "make her desolate and shall eat her, hate her and burn her with fire," etc. What a lesson is here for all corrupt friendships; when the evil bond is broken and each holds the secret and shame of the other's guilt.

That which is spice to our common speech is the staple with John. Our language is plodding and our thoughts drag heavily along. When Shakespeare lends us wings enough to raise our feet for but a moment from the earth we smile upon him as little children who are helped to leap a gully. But where John leads us we walk upon mountain tops and upon the brink of giddy precipices and step from peak to peak above the clouds and seem to touch the heaven and feel more that some one is leading us than that we are being pushed from behind as Hugo has said. No believer will ever read this book deeply but must feel that heaven is mysteriously near and ask, "Where am I?"

God did put it in their hearts (these kingdoms of men) to do his mind and to come to one mind and to give their kingdom to the beast until the words of God be accomplished.

And then they turn against her and devour her and burn her with fire. These things are now facts, except the powers have now gone so far only as to withdraw all support from her, but they will go still further until the will of God is carried out to the uttermost. Beast power itself has come under new conditions. It is now called "an eighth," and is of or out of the seven to be destroyed by Christ. Protestantism is incidentally if not directly favored by the turning of the world powers against Rome, but Romanism is tolerated and continues to assert its old spirit wherever it has a chance and is never to be trusted again.

A degenerate protestantism is a prop for the harlot church. The accepted dogma that the state and the church must be forever separate, answered a very effective purpose in loosing and freeing the powers from their vassalage to a most corrupt church, but it does not settle the question of what Christ requires of governments. Whoever supposes the present as the settled condition of either the state or the church is deeply deluded and very poorly equipped for great Christian service.

There can be no rest till Christian statehood shall be established throughout the world. The coming church will see that this shall come to pass, for that church will have no dogmas. It will need only Christ. It will ask and answer "what would Jesus do?" The verities of Christianity will be presented in the new higher light of this Revelation and the old methods of procedure will be obsolete. The day is near when all opposition to the divinity and Lordship of Jesus Christ will cease forever.

The introduction of enlightened conscience into civic and commercial life will be the beginning of the second great pro-

cess of the ages. The church cannot help the state to do that which the church itself cannot do, and the church cannot live and suffer her members to act in two characters at open war with each other. Not religious formularies, nor doctrines, nor sects, but a great living faith in Christ that will carry the conscience into government and commerce and dispose them on the principles that rule the personal, domestic and social relations of Christian life will soon put an end to the beast idea of rule, and this God has begun to bring about already.

Protestantism has settled one thing, and that is that political power shall no longer be under the control of the harlot. But as to what use may be made of brute power it has not yet settled. It has divorced both itself and Romanism from the state. This is only destructive. Its great movement must be constructive. That new church will tell the state it cannot engage in the opium or rum traffic nor in any way destroy the life of man nor permit its destruction or degradation under the pretense of a penal tax for anticipated injuries or other pretense. The present truce must end. Daniel recognized this state of the world in the words "And the judgment shall set and they shall take away his dominion to consume and destroy it unto the end, and the time came when the saints possessed the kingdom" vii, 22. And as concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time, vii, 12. That happy time is yet before us, for we seem not yet to understand what it means for the saints to possess the kingdom.

And the woman whom thou sawest is the great city which reigneth over the kings of the earth.

We have now seen the dragon power passed over to the beast, and from the beast to the harlot, and now the harlot

is treated under the symbolism of a great city and in opposition to the Holy City, the New Jerusalem.

SYMBOL SYNONYMS.

Wilderness: Apostasy; sin; court without; outside the city; beastly.

Harlot: Great city; mystic Babylon; Sodom; Egypt.

Heads: Forms of government, as kingly, consular, imperial, etc.

Horns: Provinces or subordinate governments.

CHAPTER XVIII.

REVELATION XVIII.

THE GREAT DIRGE.

The harlot is the false church, the great city Mystery Babylon. Her doom is written in the strain that foretold the doom of the old city of the plains on the Euphrates that ruled the whole world and took Israel captive (Isaiah xiii, 9).

"And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited neither shall it be dwelt in from generation to generation. Neither shall the Arabians pitch tent there. Neither shall the shepherds make their fold there, but the wild beasts of the desert shall lie there and their houses shall be full of doleful creatures; and owls shall dwell there and satyrs shall dance there; and the wild beasts of the forest shall cry in their desolate houses and dragons in their pleasant palaces; and her time is near to come and her days shall not be prolonged." The second, the mystic Babylon, "spiritually called Sodom and Egypt," is to receive her doom in this doleful strain.

And after these things I saw another angel coming down out of heaven having great authority and the earth was lighted with his glory, and he cried with a mighty voice saying, Fallen! Fallen! is Babylon, the great; and is become the habitation of devils and a hold of every unclean spirit and a hold of every unclean and hateful bird, for by the wine of the wrath of her fornication all the nations are fallen and the kings of the earth committed fornication with her and the merchants of the earth waxed rich by the power of her wantonness.

We notice this judgment of the great harlot is attended by another coming of the Lord. It differs from His other comings in a manner suited to the changed nature of the errand. This angel comes with great authority and he takes up a stone and casts it into the sea to give dramatic effect to the certainty of the downfall of the great city, the false church called the "Harlot." The kings and merchants of the earth have committed spiritual adultery by lending her their corrupt power and receiving her pretended absolutions. Pure Paganism is not so dangerous a foe to Christ as this pretense to religion. Ananias and his wife, Sapphira, were smitten with death as a deterrent to hypocrisy. "By the wine of the wrath of her fornication" the kings and merchants and people had been made drunken. It was a horrid spectacle to see beast power pretending to sit in the place of God.

And I heard another voice from heaven saying, Come forth my people out of her, that ye have no fellowship with her sins and that ye receive not of her plagues, for her sins have reached unto heaven and God hath remembered her iniquities.

It has often been asked where were God's people during the dark days of the woman's hiding in the wilderness?

Here is an answer in part at least. This cry to the early reformers was like a voice from heaven to come forth from bondage and that they might not partake of her sins. They came forth out of her and will continue to come till she is totally deserted and desolated. So far as the original church is concerned, we have shown that under the symbols of the Holy City, and of a fallen temple it went into decay, and under the symbol of the beautiful woman it went into the wilderness apostate and dishonored on the wings of the Roman eagle; and we found this same fact in the fourth trumpet where all the lights of heaven went out, and now we hear God calling

His people to come out of her. All the reasons why God's people should come out of Babylon hold equally good for their coming out of every combination that subverts loyalty to Christ or corrupts a pure life.

The reason given for calling them to come out from the Harlot rule is "that ye have no fellowship with her sins and that ye receive not of her plagues." To remain with her is to be guilty of her sins and punishable with her plagues. Who can fix the boundaries of what is meant by the symbol "Babylon?" Who can say which are daughters of the harlot and to what extent this wicked power may still corrupt the churches? Who can expect to see the church rise to those new heights of glory and power portrayed to us in the Evangel series, acting under our present standards of applied morals? How can any true Christian rest satisfied with the present status, or expect to see the regeneration begun without a far deeper and mightier work of God in the life of believers? That call to come forth must continue to sound till no society or party can claim the loyalty of any Christian if it does not truly represent Christ in its principles and life. The first and highest command from heaven is to "save yourselves from this crooked generation." "Come forth out of her in order that ye may have no fellowship with her sin,"—to stay is to fellowship with her sins.

Render unto her even as she rendered, and double unto her the double according to her works. In the cup which she mingled, mingle unto her double. How much soever she glorified herself and waxed wanton so much give her of torment and mourning, for she said in her heart I sit a queen and am no widow and shall in no wise see mourning, therefore in one day shall her plagues come, death and mourning and famine, and she shall be utterly burned with fire, for strong is the Lord God which judged her.

Her fall is double and her own evil judgments are doubled upon her. How vain to hear men talk of remaining within

evil combinations corruptly loyal to sin with a view to reforming them. It was never done nor ever can be. They should come forth out of them and oppose them. God says come out of Sodom, come out of Egypt, come out of Babylon, come out of this worst Babylon of living pretense, come out of every false thing, oh my people, and have no fellowship. It is a judgment and a pang bitterly felt by the wicked when good men for conscience' sake withdraw themselves from evil combinations. God separated Noah and Abraham and Israel to preserve righteousness in the earth, and Christ was "separate from sinners" and for that reason was "made higher than the heavens." "Come ye out from among them and be ye separate, saith the Lord; touch not the unclean and I will receive you."

And the kings of the earth who committed fornication and lived wantonly with her shall weep and wail over her when they look upon the smoke of her burning standing afar off for fear of her torment saying, Woe! woe! the great city Babylon, the strong city, for in one hour is her judgment come.

Ah! it is a bad thing to make sinful alliances. It is evil to have another in trust of your sin which you so much desire to hide. It makes humility and confession so hard and presses so close to cause one to act the hypocrite and to cause him to willingly wear a fairer name before men than before God, fearing man more than God, exalting man above God, so he confesses brute power and denies the power of God and that true glory of Christ, who humbled Himself and became obedient even to the death of the cross. "How can ye believe on Me so long as ye receive honor one of another?" Now that the time of her retribution comes and judgment falls heavily upon her, then the old paramours, the merchants and kings whose secret guilt she holds, stand afar off for fear of her torment. So it is with all corrupt alliances. They will fall and the guilty

shall try to hide in the rocks and caves. Those who lead us into sin care very little for the results that may befall us.

What a very doleful lament the earth kings make over the perishing city:

And the merchants of the earth weep and mourn over her for no man buyeth her merchandise any more; merchandise of gold and silver and precious stones and pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood and every vessel of ivory, and every vessel of most precious wood, and of brass, and of iron, and marble, and cinnamon, and spice, and incense, and ointment and frankincense and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and merchandise of horses, and chariots, and slaves, and souls of men.

Now we understand that voice that came forth after the third seal, which said, "A measure of wheat for a penny and three measures of barley for a penny and see thou hurt not the oil and the wine." Here is a great bankrupt sale, with no bidders to bid on her contraband stuffs. Every article of usefulness, of beauty, and luxury for sale, but alas! no buyers. The merchantmen and traders by sea mourn over her failure that none will longer buy her merchandise. The people have no further use for her fraudulent trinkets of harlotry and superstition. Her dead stock of merchandise might be invoiced in more literal words as follows: "Auction! auction! For sale! for sale! to the highest bidder. Altars, Archbishops, Bones, Blessings, Beads, Crosses, Candles, Cardinals, Cathedrals, Confessionals, Councils and Celibacies, Dominicans, Fish, Flagellations, Fathers and Good Fridays, Friars, gray, black and crossed; Gowns, black and white; Masses, high and low and dry; Monasteries, Nuns, Novices and extreme unctions, Macerations and surplices; Saints' Days and Holy Water, Holy Earth, Holy Indulgences, and Holy Mother Church," all for

sale and not a buyer, nor a bidder on earth; Almighty God speed the blessed day!

"I counsel thee to buy of me gold tried in the fire that thou mayest become rich, and white garments that thou mayest clothe thyself."

And the fruits which thy soul lusted after are gone from thee and all things that were dainty, and sumptuous are perished from thee and men shall find them no more at all. The merchants of these things which were made rich by her shall stand afar off for fear of her torment, weeping and mourning, saying, Woe! Woe! the great city, she that was arrayed in fine linen and purple and scarlet and decked with precious stone and pearl, for in one hour is so great riches made desolate.

First the kings, then the merchants, then the shipmasters in turn lament her desolation and bankruptcy and utter a double woe.

And every shipmaster and every one that saileth any whither and mariners and as many as gain their living by the sea stood afar off and cried as they looked upon the smoke of her burning saying, What city is like the great city? And they cast dust on their heads and cried weeping and mourning saying, Woe! Woe! the great city, wherein were made rich all that had their ships in the sea by reason of her costliness, for in one hour she is made desolate.

Here the dirge is interrupted by a parenthesis in which the seer addresses an exulting apostrophe to the saints and apostles. The somber refrain over the deserted city bursts up with joy on the other side and the heavenly glory breaks out in acclamations of unrestrained rejoicing.

Rejoice over her thou heaven and ye saints and ye apostles and ye prophets, for God hath judged your judgment on her.

How true His words sound when He said, "The world shall rejoice and ye shall sorrow, but your sorrow shall be turned into joy." This cheer must have dried away the tears from the

exile's face. Since he began to tell us his emotions and the parts he bore our hearts ask at every new turn, and how did he feel here?

And a strong angel took up a great stone as it were a mill stone and cast it into the sea saying, Thus with a mighty fall shall Babylon the great city be cast down and shall be found no more at all.

The doom of old Babylon was dramatized by the order of Jeremiah to Seriah that when he had made an end of reading the book of Babylon's doom to her sinful people he should bind a stone to it and cast it into the Euphrates and say, "Thus shall Babylon sink and shall not rise from the evil I will bring upon her." This action does not illustrate the suddenness of the fall so much as the certainty of it. Then follows this tender sadness to close the dirge of world sorrow that begets no repentance toward God.

And the voice of harpers and minstrels and flute playery and trumpets shall be heard no more at all in thee, and no craftsman of whatsoever craft shall be found any more at all in thee, and the voice of the millstone shall be heard no more at all in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee, for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived and in her was found the blood of prophets and saints and of all that have been slain upon the earth.

She did not in her single self slay all that have been slain upon the earth, but she does not have any single self. She is the embodiment and representative of all brute and all diabolical power. In this sense she is guilty of the blood of all and not only so, but every one who hates his brother or denies God is guilty of all the sin of all the enemies of God, for he is with him and of them in one common cause. One is not guilty of a part of the sins committed by his company, or party, or

trust, or church with which he holds membership, but is himself guilty of all its sins as though he had consented to them each, for he consents to all. "Their sins cleave together." The desolation pictured here causes a shudder. The halls where music and gayety once abounded now silent, and the voices of lovers stilled and the millstone and the anvil of the smith no longer heard and this is the awful imagery in which brute power is to give way to the glorious light of "the Lamb of God, who taketh away the sin of the world."

CHAPTER XIX.

REVELATION XIX.

MARRIAGE OF THE LAMB.—THE GREAT SUPPER OF GOD.

Ah! now the enemy is vanquished. The harlot has been judged and her pride is fallen and her jewels taken away and her city bankrupt and she is burnt with fire and her merchants mourn and the kings and merchants and mariners stand afar off to bemoan her. It is time for the bride to appear. She that was clothed with the sun and jeweled with the stars, the moon under her feet, shall now come forth again a pure virgin and yet the mother of saints, as Mary was both the mother of Jesus and a chaste virgin. The marriage of the Lamb has come. Long separated, the time has at last come for the rapture. Here the greatest of the great oratorios is given. Now with music and rejoicing the spiritual festivities go forward amid deafening acclamations of joy.

After these things I heard as it were a great voice of a great multitude in heaven saying, Hallelujah, Salvation and Glory and power belong to our God for true and righteous are his judgments; for he hath judged the great harlot which did corrupt the earth with her fornication, and he hath avenged the blood of his servants at her hand; and a second time they say, Hallelujah! And her smoke goeth up forever and ever, and the four and twenty elders and the four living creatures fell down and worshiped God who sitteth on the throne, saying, Amen! Hallelujah! and a voice came from the throne saying, Give praise to our God all ye his servants, ye that fear him, the small and the great. And I heard as it were the voice of a great multitude and as the voice of great waters and as the voice of many thunders saying, Hallelujah, for the Lord of our God reigneth. Let us rejoice and be exceeding glad and let us give

the glory unto him for the marriage of the Lamb is come and his wife hath made herself ready.

The parable of the marriage supper spoken by our Lord comes vividly to mind. The bridegroom long expected now appears and His coming brings the greatest joy. The bride hath made herself ready and the feast of rejoicing has begun. It was given to her that she should array herself in fine linen bright and pure, "for the fine linen is the righteous acts of saints."

"The righteous acts of saints!" What a day of rejoicing it will be when dogma and formalism give way to Christian living and doing. "I was hungry and ye fed me; I was thirsty and ye gave me drink, in prison and ye visited me. Then shall he say, 'Come, ye blessed of My Father, inasmuch as ye did it unto one of the least of these, My brethren, ye did it unto Me.'" Of such deeds as these, done in the name of Christ, the garment of white linen is to be woven.

And he said to me, Blessed are they that are bidden to the marriage supper of the Lamb.

They have kept their lamps trimmed and burning and the cry, "Behold the bridegroom cometh," meets an echo in their hearts, and all the great company shout, the multitude in heaven and the elders and the four living creatures. Four times they acclaim Hallelujah! and a mighty voice from the throne adds its loud accent, "Give praise to God all ye servants that fear Him, the small and the great." "And He sayeth unto me, these are the true words of God."

Twice the guiding angel gives this solemn declaration. How wide of a dream are such positive and assuring words. There are seven blessings pronounced as there are seven choruses sung and seven ascriptions of praise chanted. This blessing is to those bidden to the marriage of the Lamb."

We seem to be so much nearer to hear the blessing repeated

and then the positive assurance that "these are the true words of God." How glorious it must all be and we find ourselves wishing for a little more definiteness; but a more definite or literal description would fall below, for what have we ever experienced of joy that would not put a limit and leave a taint on the glory of that blessing? It was John who said, "We are now the sons of God and it does not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

The mystery element about this book seems to some to belong more to the realm of dreams than to the supreme reality that it is and declares itself to be. Believers should stop to think how much of all they learn of Christ is in figurative language, for His sixty or more titles are all figurative. How this rejoicing over the marriage supper of the Lamb affected the exile himself is clearly seen. He does not tell us what words of praise filled his soul or fell from his mouth, but if there was the slightest possibility that he was only dreaming, it all left him when his angel guide said, "These are the true words of God," for his inclinations to worship rose in his heart, and he falls before him and offers divine honors to his brother, the angel guide.

And I fell down before his feet to worship him and he said unto me, See thou do it not. I am a fellow-servant with thee and thy brethren that hold the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophecy.

The two disciples knew not their Lord after His resurrection as He walked with them toward Emmaus. There was something very realistic about this angel's presence that brought the old saint to his knees. How shall we imagine his feelings when told "I am your fellow servant and of your brethren that hold the testimony of Jesus." This is the first time the angel has declared himself, and the first time he has uttered any senti-

ment about the Revelation. His short sermon, besides his warning to John not to worship him, but to worship God, is, "These are the true words of God; the testimony of Jesus is the spirit of prophecy." He is the Alpha and the Omega. He is the Spirit and the end of all prophecy. He is the seed of the woman that should bruise the serpent's head. Of him all the prophets sang.

We shall presently see that John a second time offers to worship this angel guide. It is interesting to know not who this angel was, as though he were bodily and literally present, but in whose function did he act? He says, "I am a fellow servant and of thy brethren, etc." There are no direct personalities in any of the parts, but we have seen Matthias and Peter and Paul through their functions, their shadowgraphs, and may we not here see who this guiding angel would be in the same way?

In xxi, 9, he says, "One of the seven angels which had the seven bowls of wrath spoke to me, saying, 'Come hither and I will show thee the bride the wife of the Lamb' "—that is, one of the apostles. Beside Paul and Matthias and Peter and John himself we have not seen any others. We look at once to that inner circle of Christ's disciples who were with Him in the mount of transfiguration and in the garden of suffering, etc., and who played the most active parts in the gospel history. His brother James, who is always named first where they are both spoken of comes easily to mind, but there was another, Peter, who stood very close to John. It throws a side light on the character of John that he received Peter to his home and to his heart after the crucifixion, having forgiven him for denying his Lord and swearing about it, for John was of a vindictive and hasty temper, as we may infer from his having requested of his Master that he might command fire to come dowr from heaven and consume the inhospitable Samaritans,

and his austere nature we might infer from his having no shading or gradations in his characters, they being all in white and black, all devils or saints, and would hardly be of a forgiving nature. With these seemingly adverse qualities he yet became the apostle of love, and Peter, the impetuous, seems to be more anxious for his fate than concerned for his own, for when his Lord told him that when he grew old another should lead him whither he would not go; he, turning to John, asked, "And what shall this man do?" and was told, "What is it to thee if he tarry till I come?" We may never know all that prompted that question of Peter nor of all that Christ conveyed in the answer, but it shows a peculiar solicitude upon the part of Peter and bears a mystic import upon the part of the Master.

How pleasing the thought that these two, whose intimacy is so well attested, should meet again in this vision! What a meaning may be hinted at in those words, "What is it to thee if he tarry till I come?" To Peter was given the keys of the kingdom of heaven, and, not only was he the speaker at the election of Matthias and on the day of Pentecost, but was sent for to go to the house of Cornelius, where the first Gentile convert was to be gained; but now we seem again to see his shadowgraph in an angel doing what we might expect Peter to do in opening or showing this new kingdom of the hereafter to John.

And I saw heaven opened and behold a white horse and he that sat thereon called Faithful and True, and in righteousness he doth judge and make war and his eyes are a flame of fire and upon his head are many diadems; and he hath a name written which no one knoweth but he himself, and he is arrayed in a garment sprinkled with blood and his name is called the word of God and the armies which are in heaven follow him upon white horses clothed in white linen, white and pure.

That is, the white horse, once ridden down by the red, has returned. He comes followed by the armies of heaven, the hundred and forty-four thousand, the multitude no man could number, all the saints. It is the bridegroom and his retinue, his marriage pageant. He comes from the war, he wears many diadems upon his head, he has a name written which no other can wear, for he is the first fruits, the first born from the dead. He trod the wine-press alone and he comes with his garments sprinkled with the blood, as from the wrath of God which he treads and presses from the earth vine "without the city." His name is Faithful and True and He is "called the Word of God." He judges and makes war against spiritual wickedness in high places. He is the "Michael" who has cast Satan out of heaven. His followers who have been with him in the war now follow with him in procession to the feast, "the marriage supper." The Word that was in the beginning with God now rides a white horse in heavenly conquest on earth.

And out of his mouth proceeded a sharp sword that with it he should smite the nations, and he shall rule them with a rod of iron and he treadeth the winepress of the fierceness of Almighty God, and he hath on his garment and on his thigh a name written King of Kings and Lord of Lords.

He has conquered the world powers, and now rules them with a rod of iron. His will is mightier than the armaments of the earth. For His servants will for Him gladly give up their lives. All the rationalism, ritualism and materialism of this world never caused one man to quit lying or stealing or sinning, but for Him and to follow Him, "they love not their lives even unto death." All this picture of His warfare is not to be separated from His crucifying the world powers, but presents it in a different phase only. It is Christ, viewed in

relation to His reception by the new church, which comes forth as a bride adorned for her husband, and also a conquerer of sin.

> And I saw an angel standing in the sun and he cried with a loud voice saying, to all the birds that fly in midheaven, Come and be gathered unto the great supper of God that ye may eat the flesh of kings and the flesh of captains and the flesh of mighty men and the flesh of horses and of them that sit thereon and the flesh of all men, both free and bond and small and great.

At the first thought there is a shocking incongruity in calling upon all the birds of prey to come to a marriage and feast at the great supper of God. It is as distasteful as that the four beasts, as they are called in the common version, should be seen in the company of the Elders and joyful saints before the throne. The mixing of figures here is in violation of our rhetoric. The rejoicing is as if it were a heavenly jubilee and a pageant in white, led by a warrior whose garment is sprinkled in blood as if returning from a field of battle, and the great supper of the marriage of the Lamb, where the birds of the air are called to do the eating and feasting, and that is also a field of battle, where the horse and the rider lay side by side in their own gore.

The point in which this very mixed allegory is to be taken is that the captains and mighty men, the world powers, are become food for the birds of prey. It would be vapid to mention any menu as a repast for the great supper of God. The feeling is more one of victory than of hunger, and that victory is such as throws eternal contempt on all the glory of earth. The satisfying of the appetite is too slight to express an occasion so great, or a joy so profound and widespread and enduring as is here pictured. It is much like saying that in the rapture and glory of the marriage of the Lamb all the glory of earth will be as nothing. That to become kings and

great captains is a prize for which men will wade through blood and terror, receives here its true meaning in the vanity and despair of fallen world magnates. They are fit only for vultures. An angel stands in the sun and cries to all the vulture tribes to come and feed upon the pride of man, come and eat the glory of the kings and chiefs slain in battle. What a sense of the awful and eternal contempt for all the glory of man is here expressed; what an inferno for all the pride of rebellion that an angel from the new Jerusalem should tell us standing in the sun that in this new glory-land, where Christ is the nuptial Prince, world kings and war captains are food only for buzzards. It was in this light that God showed to Daniel the nature of apostate man in the usurpation and exercise of brute rule over man by the symbols of great brutes coming up out of the sea.

It was shown by the four beasts of world power that rose out of the sea of the sinful race which had spread over the earth. Here at this culmination of glory, at this marriage of the Lamb and the great supper of God, we have also the uttermost of the shame of the enemy, the outcome of brute rule on the earth, dramatized in a most startling manner. All our methods and contrivances of speech are surpassed by this strange and awful mixture of allegory; a battle field with a triumphal march and a marriage supper with the vultures eating the carcasses of the enemy. A mere supper would be spiritless, but a victory is united to it giving great and enlivened expression. Your kings and captains and rich men and mighty men, whose glory and power have been raised upon the toil and tears of so many and whose temples are erected on the blood and bones of their subject millions, are fallen. They lay mingled to the level with dead horses and where all their glory is but a supper for unclean birds, dwellings of devils and holds of every unclean spirit. This mixing of allegory has the effect

to break down the possible use of the literalistic method of interpretation. All that we seem to grasp even in the ordinances tends to harden in our hands. Our Christian ordinances and our holidays seem to go into degeneration by our using them, for we contend for forms to the constant neglect of the spirit they were designed to inspire. The time was when our Independence Day was better kept than now, when the reading of the Declaration of Independence disposed all hearts to a fervent patriotism. Thanksgiving Day once filled the churches, and gratitude mingling with a holier resolve, filled all hearts with praise. But these and other holidays have degenerated. Christmas, the Christian Day, is noted above all others for gluttony, drunkenness and folly.

This poem from Patmos has received but little from scholarship and has but little to offer it. It more than any other book addresses the heart, wherein are the wellsprings of joy, gratitude and obedience. In this direction all its mighty symbols move. What we call analysis is weak through its very processes and what we fondly regard as exact knowledge is too often but a clumsy and vapid veracity of externals and a complacent security in delusions.

This age of analysis must soon give way to the coming age of synthesis. The world that Bacon caused to be taken to pieces to look at will be put together again and seen in its true wholeness. The subterfuges of intellectual gymnastics must give way to the song and myriad-shaped beauty of Christ's religion. These last chapters of the Revelation throw open the gates to reflection in a way that transcends the limits of all our literary contrivances. The very mixing of rhetoric in this manner keeps the mind from hardening symbols of spiritual thought into mere things, and opens to view the spiritual world as deep and inexhaustible and beautiful to the soul as the starry worlds to the eye.

And I saw the beast and the kings of the earth and their armies gathered together to make war with him that sat upon the horse and against his army. And the beast was taken and with him the false prophet that wrought the signs in his sight wherewith he deceived them that had received the mark of the beast and them that had worshiped his image. They twain were cast alive into the lake of fire that burneth with brimstone, and the rest were killed with the sword which came forth out of his mouth and all the birds were filled with their flesh.

This is the two-horned beast who is three times called "The False Prophet." There are two punishments as there are two salvations. There is the salvation of restoration of this world to the rule of Christ with His rod of iron, and there is the eternal salvation of the soul beyond the field of time; so there are two punishments, one that brings this world under His authority and one that consigns to the lake of fire or perdition hereafter, but their line of definition does not appear, as both blessings and judgments begin here and go on. The great variety of symbols employed to express the punishments of the evil powers are in variety and extent quite like those used to express the relations of joy and gladness and triumphs believers are promised to enjoy in Christ. We experience a sense of strangeness in the symbols of the Revelation only because we have not adopted them in usage. We are quite used to symbols and figures about Christ and salvation in current Christian use.

We notice in the following table in how many different ways we express the same fact of our being saved:

He Savior	We lost	He saved us	We are saved
He Shepherd	We strayed	He found us	We are flock
He Father	We orphans	He adopted us	We are family
He Physician	We sick	He healed us	We are whole
He Teacher	We ignorant	He taught us	We are disciples
He Judge	We criminal	He justified us	We are just
He Ruler	We in prison	He liberated us	We are free

Thus we have said the same fact seven times over, but all in symbol and figurative language, and by preserving the proper correlation we see how "found," and "healed," and "adopted," and "justified," etc., are different ways of saying "converted," just as "flock," and "family," and "disciples" are different ways of saying "the church," etc. This can be carried on through another seven in the same manner. Thus the Redeemer redeems us; the Author writes upon us and we are the Letter of Christ; the King naturalizes us and we are "fellow citizens;" the Holy One sanctifies us and we are saints, etc.

CHAPTER XX.

Revelation XX.

SATAN BOUND.—THE FIRST RESURRECTION.

Satan, repulsed in the spiritual contest of the great tempta tion of Christ, seized Him and bound Him and led Him to th nearest seat of Satanic power and there denied Him judg ment and condemned and killed the guiltless and the jus one, who was "as a lamb dumb before his shearer." He cam to our Lord in His solitude and tempted Him to use His divin power to appease His human hunger and so to discredit H perfect humanity; and then he tempted Him to cast Himse from the pinnacle of the temple upon the angels of God an their charge and so to deny or discredit His perfect divinity, an then he tempted Him to deny both His divine and huma nature by falling down before the Devil in an act of worshi But Christ said three times, "It is written," and then He sai "Get behind Me, Satan."

When Christ stood before Pilate He said, "You could hav no power against Me at all except it were given thee fro above." "Thinkest thou not that I could pray to My Fath and He shall presently give Me more than twelve legions o angels?" In the judgments against the sinful world the is to be a special reckoning with Satan, who stands behin them all, and as he instigated the imprisoning of Christ i the tomb, it is meet that a punishment be inflicted that sha have in it the form and suggestion of retribution as comin from Christ. Satan's arrest and imprisonment therefore very properly ascribed as the personal act of Christ. We are n looking now upon some later judgment than those already give

but only upon another aspect of the same. The great harlot has received a just judgment and now the judgment of Satan is the subject. As the mock church was judged by the saints or the true church, so shall Satan be judged by the Christ. This is not something apart from the other judgments, but the proper antithesis respected, the woman's seed, Christ, bruising the serpent's head. The true church shall judge the false, and the Christ, its head, shall judge the head of the false, and the imagery of His own seizure and burial in the tomb is employed to describe His retaliation upon Satan just as He is represented as punishing the world powers, in the sixth seal, in form as a crucifixion.

Christ is now in the foreground and is the chief, and hence a heightening of expression, as if it might be an occasion to itself of a different time or nature. But it is a fact already seen in other phases. This same heightening we noticed when the church came into view which brought out all Satanic power in the great red dragon as the serpent that beguiled Eve. For the three days and nights that Christ was shut up in the tomb Satan is to be shut up for a thousand years, and Christ shall execute the sentence as if in His own person. He shall open the pit of the abyss and shall put the deceiver in and seal him in for "a thousand years" that he may "deceive the nations no more." That suppresses the kingdom of Satan and raises the kingdom of God into power. He has overcome the wicked one as if in his own person.

And after this I saw an angel coming down out of heaven having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years and cast him into the abyss and shut it and sealed it over him that he should deceive the nations no more until the thousand years should be finished; after this he must be loosed for a little time.

Deceiving the nations has been his wicked business for a long time. When he is made to cease from deceiving the nations then the kingdom of God will rise and rule. This is also a coming of the Lord besides those mentioned to bind Satan and imprison him. He holds the key which Satan pretended to have, and to have given to the beast and by which he carried on that great fraud about purgatory, by which he could deceive and oppress his victims and yet prevent them from suiciding. Satan is here again given four appropriate names—"Serpent," "Dragon," "Satan," and "Devil."

A thousand years means a long time, a full legal sentence, as the symbol "ten" imports. It is multiplied by one hundred, just as four was multiplied by itself, and then by one hundred to give the total of world punishment in a lake of blood that ran from the wine-press of the wrath of God sixteen hundred furlongs. By the same method the saints who are sealed on the forehead are called twelve thousand for each tribe, and then multiplied by twelve to give both the parts and the sum total in the symbol twelve to indicate they are God's chosen, etc., and yet their actual number, John says, no man could count. This is not a multiple, not numeral, but symbol. This coming of Christ, like those already noticed, has special reference to the things which Christ is in form doing, what, in fact, He is doing through His saints here in action upon the earth.

And I saw thrones and they that sat upon them and judgment was given to them and I saw the souls of them that were beheaded for the testimony of Jesus and for the word of God and such as worshiped not the beast neither his image and received not the mark upon their foreheads and upon their hand, and they lived and reigned with Christ a thousand years, but the rest of the dead live not again till the thousand years should be finished.

This thousand years is now identified both by the fall and imprisonment of Satan and by the rise and reign of Christ and

the saints. These are the reverse conditions to the same general facts as positive and negative, just as the ascendancy of brute power and the imprisonment of the church in the wilderness are opposite sides to the same general fact, and are coequal. These were the opposite conditions before the Reformation as these later are the opposite conditions in the regeneration or first resurrection.

Daniel's vision of the reign of the saints (Dan. vii, 27) is here fulfilled, and the words of our Lord that the apostles should sit upon thrones judging the twelve tribes of Israel in the regeneration, has here also its fulfillment. It is the reign of Christ and His apostles and His saints. With the entombment of Satan, who is the head of Satanic powers, comes the first resurrection and the ascension of the heavenly powers to reign. This resurrection includes all who were beheaded and those sealed and all who worshiped not the beast, etc. It includes all saints. A confusion arises as soon as we divide the living from the dead saints and assume a personal, bodily resurrection. The living saints are raised as well as the dead. Such questions as, "Will marriages and births and deaths go on?" and "Will immortals and mortals live side by side?" and "Will those who die be at once raised again?" etc., are perplexing. Out of these and like questions have grown many confused theories bewildering and unsatisfactory.

This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The rest of the dead are those that worship the beast and his image; who have oppressed the saints; whose descent and imprisonment are coincident with the emancipation and ascendancy of the saints. The conditions are reversed. Christ and

His saints have risen and Satan and the wicked are in tribulation and in prison.

This ascendancy of Christ and His saints and His truth in the earth is called "the first resurrection," and it includes all the saints, those whose souls cried from beneath the altar, and those later who refused the mark of the beast, even the living and dead and unborn. Those born during this time will reign with Christ while they live and continue to reign with Him without respect to living or dying, for here, as heretofore, the death line does not appear, does not divide the saints. The souls under the altar and the living shall together reign, for there is no division between them, the veil having been taken away. Our difficulty here lies in our making a distinction which the Apocalypse does not make. Other scriptures or the interpretation of other scriptures have been imported into this, and it has been forced into answering a complex question which it does not entertain. The first presentation we have of the saint's triumph in this book is that of the fruition or millennium condition where the Elders and the four living creatures and the sea of glass are all in one and the same relation to the throne, and in their second appearance (vii, 9) we have them in the same symbols and they are before the throne and upon the earth serving day and night (there being no day or night in the eternal world) and being led to fountains of waters, etc. Their appearance on every occasion is without distinction as to heaven or earth. They are "they that tabernacle in heaven," and the veil being rent, heaven and the church are annexed and we are in heaven while on earth and have eternal life now in John's mode of teaching.

The added words, "Blessed is he that hath part in the first resurrection," at first adds an appearance to a personal, bodily resurrection. But there are seven of these blessings in all. "Blessed are they that are bidden to the marriage supper of

the Lamb" and "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors and their works do follow with them."

These three blessings point to the same general condition of things. Now we have already seen that as Christ had a resurrection and ascension, so had His two witnesses; so also we saw His church lost and buried in the wilderness and it arose and came forth, and also in the figure of a temple, was trodden down and buried in the dust and was raised up and opened, etc. We also saw a parody or pantomime on these central facts, in which the false prophet gives life to the image of the beast, that he breathed life into the image of the beast, and that the beast itself has one head raised from the dead and restored to life. All this goes to show that a resurrection is a symbol well suited to express the rising of the people of God and the kingdom of God into the ascendancy from a long state of tribulation and subordination. We may not only say this is "the first resurrection, but also the ascension, for the analogy and the usage of the symbols employed fully sustain the conclusion. But an ascension into the upper air or to a place is not in harmony with the method of this book, whatever other scriptures may seem to teach. This is that great change already spoken of now in an all-comprehensive view.

The tribulation and kingdom and patience in which John said he was in the isle of Patmos is become the triumph and kingdom and fruition of Jesus Christ, now risen, now on Mount Zion, now the New Jerusalem descended, etc. Christ and His apostles and His saints have risen from a state of subordination to one of ascendancy and dominion. The appearance of a bodily resurrection has been read into the text. We have just read two other blessings (there being seven in all) and these two are "blessed are the dead which die in the Lord from henceforth" and "blessed are they which are bidden to

the marriage supper of the Lamb." Now, these are not blessings on different persons nor on different conditions, but the same blessings under changed symbols expressed in proper correlation with the point of view in which the subject is held at the moment. In the condition here spoken of they are blessed while they live and blessed when they die. It is the time of the marriage supper, old things are passed away. Those who are born in this time are joyful, they are blessed while they live and blessed when they die, for they are in the first resurrection. All things in heaven and earth have been made subject to Christ, and the kingdom has come and there is peace on earth and good will among men, and the saints are all happy and victorious. The prayer "Thy will be done on earth" is answered. This is a condition we have now met with the seventh time, but under different symbolism, so that we failed to notice we were reading a fact seven times related, now under the symbol of "the First Resurrection."

1. We had this fact first in the Seals series, in which Christ, after He had opened the six labor seals, opened the Sabbatic, or seventh seal, and there was silence in heaven for about the space of half an hour. This is what we call the millennium, viewed as a rest to the new Creator; having finished His creative work, enters into His rest.

2. The Trumpets, which represent the apostles as overcoming the world in six labor trumpets, sound the seventh or jubilee trumpet, and it is announced that "the kingdom of men is become the kingdom of our Lord and of His Christ." This shows the millennium, as where God reigns over the world through the apostles.

3. The Holy Spirit, who raises the two dead witnesses to life from the dead, by which the new temple, the church, is measured, and raised up and opened, and out of which the

wicked are judged and the righteous rewarded, shows the millennium as a restitution of order and justice, etc.

4. The church, which began with such glory and had to struggle with the Dragon, comes to the end of her warfare by casting out the Dragon, pagan Rome, into the earth, and it is declared that "now is come the salvation and the power and kingdom of God and the authority of His Christ, for the accuser of our brethren is cast down." This is the millennium potentially or made possible.

5. Christ acting seven parts as evangels and as negative to the seven seals and in judgments on them that dwell on the earth when He acts the last part. He gathers the vine of the earth and tramps it in the great wine-press of God's wrath without the city till the blood runs a sea in which horses can swim. This is the millennium in judgments as coming from Christ upon the wicked.

6. The avengers are the apostles carrying the negative to the trumpets by pouring out seven bowls of wrath of God in judgments on the wicked and the last of these ends with a mighty earthquake which shows the nations of the earth fallen and the end declared in the solemn words "It is done." This also shows the millennium, as we call it, on its judgment side and as being visited upon the world through the apostles or the saints and brought to an end.

7. But now after this great result has been brought to view in harmony with the acts of the agencies respectively employed and after the judgments have been visited from all these sources on the different classes of the wicked then we have all the heavenly powers acting in one grand concert called the "First Resurrection," and this is the millennium as the triumph of saints and of the apostles and of the church and of Christ and of all the heavenly powers over all sinful powers. All who have not worshiped the beast nor his image and the

souls under the altar with the word of God and the glory and power of God shall rise and reign, and the Devil, the beast, the dragon, the false prophet, the wicked, and filthy, etc., shall be crucified, shall be trodden in the wine-press, shall be slain upon the battlefield, shall be crushed with hailstones, shall be cast into the lake that burns with fire and brimstone, etc. So we have the millennium expressed on its positive and its negative sides and in symbols that present it in harmony with the agencies and methods by which it is said to come about. This is the first resurrection; it is the Marriage of the Lamb, the New Jerusalem, the Fruition, viewed in its different phases and relations. Notice we are not concerned with any general doctrine of the resurrection, but only what this Apocalypse teaches.

Reproach and subjection are removed. The saints are vindicated; they live and reign with Christ; the souls from under the altar proclaim a loud amen (xvi, 7). Thrones are set and the saints sit upon them; they now reign with their Lord. None of the perplexing questions, such as "Will the living saints be changed to immortal bodies, and will they cease to marry and propagate their species?" "Will resurrected saints dwell among the mortals, and will those who die have an immediate resurrection, and will the wicked continue to propagate?" are answered. All these and other perplexing questions rise from the mistaken notion that John is speaking of the raising of the body from the grave. It is a resurrection in which the living, the dead, and those to be born shall participate described under many symbols, as the kingdom, marriage supper, etc.

And when the thousand years are finished Satan shall be loosed out of his prison and shall come forth to deceive the nations which are in the four quarters of the earth. Gog and Magog to gather them together to the war the number of whom is as the sand

of the sea and they went up over the earth and compassed the camp of the saints about and the beloved city and fire came down out of heaven and devoured them and the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet and they shall be tormented day and night forever and ever.

Here is another struggle on the earth after the thousand years of Christian supremacy. Ezekiel told of a day when Israel, having dwelt safely in the land brought back with the sword, shall again be invaded, the enemy saying, "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls and having neither bars nor gates to take spoil," etc. (Ezek. xxxvii, 11). Ah, they are not all driven out. The wicked we have seen all the way, and they are still in the earth. For a long time they have been outwardly subject to the kingdom of heaven, but now they make one more effort to again corrupt the earth and are again and forever defeated. Christ has already brought about many changes. We have traced the limitations He placed on the world powers and the harlot and we see Him still rising. The ownership of wives by their husbands, so that they could even sell or kill them at will, and the ownership of children as property was allowed not very far in the past among advanced nations. The enslavement of tribes of men and their use as chattels, to be worked as brutes or to be killed for sport. Hostility toward strangers and the consequent difficulty of travel in alien lands, brutal punishments by prison and by torture, and ordeal, as means of extorting testimony; piracy that not long ago covered the seas, and persecution for conscience' sake till lately prevalent! How these and many other beastly forms of inhumanity have been passing away wherever the light of God's word has gone. A feeling of universal sympathy is rising all over

the world and under Christian missions must continue to raise the standard of righteousness.

The great counterpart is here carried out to the full. As Christ has a millennium, so the adversary must have a counter-millennium, but it is in an inverse ratio of continuance, for he is let out of prison for "a little while" only, and then destroyed forever. Christ had reigned for a little time in His miniature kingdom, beginning at Jerusalem, and then came the long reign of darkness; but He is at this time rising to the ascendant and is sealing the great multitude of saints and He will have a long reign, called a thousand years, and then Satan shall try again and shall go down to rise no more.

On Christ's side here is a great climax and on Satan's side a great anti-climax. The conditions are reversed and Christ is become in truth the Ruler of the kings of the earth. A little while I am with you, was true of His personal absence and also true of His church, which should go down, like its Lord, and rise again in the greater second church. How deep and mystic are all the relations of all these parts and elements connected with Christ! They marshal about Him as on the wide field of battle, as all the clouds that spread over the sky move to the center of the storm.

THE GREAT WHITE THRONE.

And I saw a great white throne and him that sat upon it from whose face the heaven and the earth fled away and there was no place found for them. And I saw the dead, the great and the small standing before the throne, and books were opened and another book which is the book of life and the dead were judged out of the things which were written in the books according to their works. And the sea gave up the dead which are in it, and death and hades gave up the dead which were in them and they were judged every man according to his works and death and hades were cast into the lake of fire. This is the second death even the lake of fire, and if

any man was not found written in the book of life he was cast into the lake of fire.

There is a universality and a finality to this lesson not hitherto found in this book. This is the final judgment, and it includes all classes. There are two kinds of books and two classes—the great and the small—and they come from death and Hades; and "every man according to his works" shows a final and eternal separation. The second death is the lake of fire. Into that lake the Dragon and the beast and the false prophet precede their followers, who are cast into it also, even as the saints go into their Father's house, where Christ has preceded to prepare mansions for them. We read in the preceding chapter that "they twain were cast into the lake of fire and that the rest are killed with the sword of Him that sat upon the horse."

This is retaliation in kind. The dragon was wroth with the remnant of the woman's seed; he went away to make war with the rest of her seed which keep the commandments of God after he had destroyed the church. So Christ now pursues the remnant of the wicked with the sword of His mouth. Thus these judgments, which at first confuse us with the "when" and the "where," as though they were independent, are found to be different phases of the same general fact, all having reference as counterpoint to some part in the main story. We follow the same method in these judgments that we do in the other parts, observing that what seems strange and unrelated is, in fact, very closely related either by affinity with some other member, as in the cryptograph or by a counteract on the opposing side.

The punishments form a chapter to themselves worthy our attention. The locust plague of the fifth trumpet and the military plague of the sixth and the crucifixion of the sixth seal and the treading of the wine-press and all the seven last

plagues of the bowls of wrath were visited upon the people of the world in general, while a special judgment is visited upon the harlot, and the special judgments on Satan and the beast and false prophet are reserved for the last. The different figures under which these are expressed have their proper correlations in the different points under which the same general fact is viewed. Killing with the two-edged sword, cutting down with a sickle and treading down the wine-press, and the sea of blood that flowed from it, and sealing up of Satan in the pit of the abyss and casting him into the lake of fire and brimstone are all different ways of expressing the same fact that Christ, as though in His own person, would execute these judgments on the anti-christ, the adversary, and if we assume that Christ will in His own person bind and imprison him we must assume by the laws of language Satan will also be visible and in his own person, and that a visible chain and a pit must be employed.

CHAPTER XXI.

REVELATION XXI.

THE PROMISES.

Every one who has read this book must have experienced a feeling of vagueness and the wish that its lessons might be brought more within the ordinary method for identifying and realizing truth. But over against this there have been countervailing advantages in heights and intensities of expression which the heaven above and the earth and the under world have been employed in giving effect. The vagueness most felt at the start arises from the very unlooked-for method of disposing of the materials with which it deals, and yet we show that it all contributes to the main proposition, "I am the Alpha and the Omega," and the divisions for treatment follow His associate powers, the apostles, the Holy Spirit, and the churches, in their own order. Upon His own part there is no other scripture that so truly makes one feel that Christ is speaking to him so closely and personally, almost calling Him by name.

In the seven letters there is a minuteness of care and painstaking and a delicacy and certainty of touch upon the heart nowhere else to be found. Christ in these letters makes the most personal and pointed allusions. To the church at Ephesus He said:

"I know thy works and thy toil and patience and that thou canst not bear evil men and didst try them that call themselves apostles and did find them false." To another at Smyrna He said: "I know thy tribulation and poverty and the blasphemy of them which say they are Jews and are not,

but are of the synagogue of Satan." To those at Pergamos: "I know where thou dwellest, even where Satan's seat is, and didst not deny My name even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwelleth." At Thyatira: "I know thy works and thy love and ministry and patience and that thy last works are more than the first." At Sardis: "I know thy works, that thou hast a name, that thou livest and thou art dead." "Behold, I have set before thee a door opened which none can shut, that thou hast a little power and didst keep My word and didst not deny My name." "I know thy works, that thou art neither cold nor hot."

The liveliest and most intense interest is seen in all these letters for the individual. The mention of Jezebel the wicked and of Antipas the faithful and the few names of Sardis which had not defiled their garments even where the church was about to die. How quick and piercing are these appeals to the heart, and even more so are the promises, which are all given to the individuals. "To him that overcometh I will give to eat of the tree of life." "To him will I give to eat of the hidden manna and will give him a white stone, and on the stone a new name written which no one knoweth but he that receiveth it." "To him that overcometh I will give him the morning star." "I will make him a pillar in the temple of My God." "I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which cometh down out of heaven from God, and Mine own new name." "I will give to him to sit down with Me on My throne, even as I also overcame and sat down on My Father's throne." "He shall inherit all things."

Such promises as these have led many a heart to desire to "read the words of the prophecy of this book." The New Jerusalem of which we are about to read has the same detail

and minuteness of interest that we met in the seven letters. All the references to the saints, the promises and the descriptions are marked by painstaking care and tender refinement of feeling. Christ knows them each. He seals them with the seal of the living God on their foreheads, and writes His own name and His Father's name, and the name of the city of His God upon them; and writes their names in His own book of life and presents each one a signet, a white gem stone, in which He writes a new name, one that can never tarnish, and "a name which none can ever know but he that receiveth it;" that is, His own personality and personal experience, which is unlike all others, being His personal knowledge and sweet reminiscence—to be His own forever, a sweet memorial and personal keepsake. He numbers them that none may be lost; He walks with them in white raiment and communes with them by the way; He sits with them on His own and His Father's throne, and gives them His rod of judgment over the nations to smite them as a potter's vessels are broken to shivers. Out of great tribulation they come to the marriage supper of the Lamb, and to eat the hidden manna, and to eat of the tree of life in the paradise of God. Against Him the second death has no power nor shall he ever again go out from the presence and glory of God. He is a raptured member of the happy throng of singing virgins upon the lovely Mount Zion, who "sing the new song of Moses and the Lamb," a song that none but the one hundred and forty-four thousand can ever learn, for no other can know the joys of salvation, a happy victor triumphant over sin and over death and over the grave. Over all enemies and at peace with the Lamb of God forever and ever.

The holy dreams of the young convert so soon and so often plunged into the cold realities of this lower selfish world; the wing of hope so often cut by the darts of the wicked, his pure

love as from a fountain so soon resisted; all this, and more, Christ remembers and knows and bids him watch and pray and promises him all His own treasures and calls him blessed. Through all repulses the faithful servant follows the heavenly vision of faith that leads on its quenchless, its boundless life, as from a spring of life within that flows on to eternal life. Above all the fiery darts of the wicked above the plane where chilling rebuffs may strike He walks in Godlike attire. He rises to heights malice cannot reach and so overcomes, to sit down with his Lord and to walk with Him in white and to sing with Him the new song. Such a rich legacy of promise exceeds all fable, transcends imagination itself. Not the dream of childhood's flowing buoyancy on its onward wing can touch the upward limit of its glory.

That bright and morning star that draws our attention from all the constellations by its singular beauty He promises to him that overcometh, and a mansion above the glory of the sky. Clothed in a priceless white garment, the gift of heaven, a garment white as snow, every thread of which is woven in love's sacrifices untarnishable forever, and a crown of gold for his head that becomes a victor over sin and Satan, shall be his own evermore.

And above this whole wicked earth as its conqueror, and owning all the heavens as freely as though he were the single victor, he reigns a priest and a king unto God like his Immanuel. In never-ending joy his harp and new song shall be heard in all the happy fields and gardens of the Lord amid everlasting balm and beauty. The marks and scars of his tribulation shall be his passport to all the distant worlds where one star differs from another. He wears the glory of God upon his heart, he walks above the hilltops and sees and knows that it is his own self, remembers every experience of life, and knows it is indeed himself now, with everything taken from

him that can give him trouble or pain, every infirmity gone, and death itself removed forever from his fears.

Upon his passport is written the name of his Father and of the Lamb, to pass unchallenged amid all the outposts of heavenly space, where he goes unhindered and unharmed. God's seal is upon him so he cannot go astray nor ever be lost from His presence. He shall be trusted as faithful, shall be a pillar in the temple of my God. He shall not hunger nor grope in the dark, nor shall heat strike him nor darkness ever overtake him. He is already saved and his eternal life begun here below. He follows the Lamb whithersoever He goeth. He watches all the great matters of dispute among men and looks to see which side his Master would stand on and there firmly takes his place. He is called wise and is measured by the golden reed of truth and he measures all his duties by the measure of his Master's will.

All these promises come from the great Overcomer, who is called "The Faithful and the True Witness." Faithful endeavorer, thou mayest become an overcomer. Thou shalt be contented in sorrow, at home in exile, happy in misery, rich when poor. Above the reach of envy and of scorn and malice there steadily hold on thy faithful way, for He is faithful who said, "I will never leave thee nor forsake thee."

THE WICKED.

In the description of the New Jerusalem, to be found in the two chapters that close the book, we notice the same painstaking and minuteness of description of its parts and qualities that we have seen so unvaryingly from the first. All that pertains to the saints is indicative of care and thought. How sustained is this multiple allegory of God's last precious word. Not only is this to be seen in the uniform particularity with which the saints and all that pertains to them are described and

promised; but also by the way in which the wicked are constantly referred to as coarse and fickle and undiscriminating, and all that pertains to them is waste and loss and without measure. They are always alluded to in signs of apostasy and sin, as four or some multiple of four, or as six, or as sixteen hundred furlongs of blood, etc. We are about to read that "the fearful and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and liars shall have their part in the lake that burns with fire and brimstone, which is the second death.

We have found them all the way as perverters, as cruel and hard and unrepentant, and in the last chapter the last glimpse we get of them is in the words that close their doom forever. "He that is unrighteous let him be unrighteous still, and he that is filthy let him be filthy still." At Ephesus, where it is supposed that John himself had preached, there were pretenders to the apostleship who were proven liars. At Smyrna there were servants of the Devil who were about to cast the saints into prison, and at Pergamos Satan had a throne, where Antipas My faithful one was killed, and there, too, were the Balaamites, such as taught Balak to cast a stumbling-block, etc. Their equestrian sign is a red horse, whose rider has a great sword given to him to take peace from the earth. They make merchandise of heavenly things, as shown in the black horse. They raise up brutal rulers over themselves and they tread down the Holy City under their feet. When they assume to be religious they come forth as locusts from the pit and devour and destroy and corrupt the earth. They make war on the two witnesses and kill them and expose their dead bodies in their streets and rejoice and send gifts one to another that they cannot torment them any more. They receive a trade mark in their hand or on their forehead, that they may carry on commerce in religious frauds. They are left

without the temple and are not measured when it is building. They worship the dragon for giving his power to the beast and then worship the beast for receiving it; and then they are ordered to make an image to the beast and they obey the order and then worship it, the work of their own hands.

In their world life they are numbered four and in the source of their evil power they are numbered six. They are the servants of the Devil and the dragon, who seeks to destroy the child of the holy woman. They worship the harlot and are made drunk on her cup of abominations and they mourn over her desolations. They wonder and are disappointed when the beast power is no more and are amazed to see the hills and mountains moved forever from their sight and call upon the hills and rocks to fall upon them. They are frightened when the two witnesses, which they killed, rise from the dead, and they run and hide away in the caves and among the rocks when they see Him that sits upon the terrible high throne and the face of the offended Lamb. Their sins cleave together and they are the earth vine that is gathered and taken without the city to be trodden in the wine-press of God's wrath, and they gnaw their tongues with agony and curse God for their pains, and they are overthrown in battle and their own carcasses and those of their leaders, and kings, and generals are the food for buzzards, and they are left outside the city of the New Jerusalem with dogs and sorcerers, and they remain coarse and filthy and are cast into the lake of fire and brimstone, which is the second death. They remain proud, self-willed and impenitent to the end. Short-sighted, ungrateful and unholy they will continue to be till the second death shall separate them forever from God and His saints. How sustained is this story to the end!

Satan, the instigator of all sin, receives from John a description that leaves him without a redeeming trait. Milton

and Dante and others, who have tried to give a true likeness of the Devil in their works made the mistake to leave some trace of respectability in his character, but when John is done with him he is utterly loathsome and vile, without a trait to admire. He drags down the stars with his tail, he issues water out of his mouth after the absconding woman, and he has seven heads and ten horns bearing crowns, and he blasphemes God and issues from his mouth three unclean spirits like frogs, which go into all the earth to rally the world kings to make battle against God at the last day. His doom is to be cast into the lake that burns with fire and brimstone, where also are the beast and false prophet, doomed forever and ever.

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.

And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me saying, Come hither, I will shew thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great

and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four square, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of an angel. And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each one of the several gates was of one pearl; and the street of the city was pure gold, as it were transparent glass, and I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it. And the gates thereof shall no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honor of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life.

CHAPTER XXII.

REVELATION XXII.

And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads: And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign forever and ever.

And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

And I, John, am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.

And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand. He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still. Behold, I come quickly; and my reward is with me, to render to each man according as his work is. I am the Alpha and the Omego, the first and the last, the beginning and the end. Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city. Without are the dogs,

and the sorcerers, and the fornicators, and the murderers, and the idolators, and every one that loveth and maketh a lie.

I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.

He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

The grace of the Lord Jesus be with the saints. Amen.

The ends of the great tragedy of man come together. The river that flowed out from the Eden of God's presence and through the garden out toward the four corners of the earth, now flows back to water the garden and to gladden the city of our God, the New Jerusalem. "The kings of the earth do bring their glory into it and the nations shall walk in the midst of the light thereof." The city is a cube symbol of perfection.

Here again are the two trees in the garden of the Lord, one on either side of the river, but are now both trees of life, and they bear twelve manner of fruit and bear their fruit every month. There is no longer any tree of death, for death is no more. God says, "Behold, I make all things new." And He said unto me—"these words are faithful and true, and the Lord God of the spirits of the prophets sent His angel to show to His servants the things which must shortly come to pass; and Behold, I come quickly to render to every man as his work is."

To one who has long been settled in the thought of a sudden

end of the things of time, and the income of the eternal order there comes a feeling of disappointment in not finding at the end that line sharply and definitely drawn.

The great white throne and the general judgment (xx, 10) seem to mark that line, and yet that impression is partly effaced by the description which follows of the New Jerusalem which comes down from God out of heaven and rests upon the top of a great mountain and is described in the symbols of the earth as having a river and street and walls and stones, etc.

It must constantly be remembered that in following John's discourse we cannot in the first place always tell whether it is himself or his Master that is speaking—the distinction is not apparent. In his mind we also miss that distinction in our own between the life here and the life hereafter. With him "He that believeth hath eternal life now and here, and he that believeth not is now condemned." We have also noticed the same effacement of distinction between the church and heaven, for the saints here on earth suffering persecution are said to "tabernacle in heaven," while the wicked "dwell," that is, settle down in the earth.

Again, John nowhere draws a sharp line between the absent and the present saints, but holds them in one general company and describes them in symbols and signs which belong to both worlds in common, so that the line between the here and the hereafter can not be found, and for this reason it is impossible to derive support to any over-refined eschatology. Even the word "sea," meaning the people, is neutral and does not of itself determine the character of the people when standing alone, but as we see it turbulent with the rage of human passion, then polluted with carcasses of the dead, then fireblent with the fire of the regeneration, and then crystalline, purified before the throne in the fruition. It is noticed that as he brings eternal life and joy into this life so he also car-

ries suffering beyond death in the same manner, and shows us the souls under the altar of those beheaded, crying "How long, O Lord, till Thou avenge us," etc., and this is in harmony with Christ's suffering persecution at the hands of Saul, even on His throne crying, "Saul, Saul, why persecutest thou Me?" and it adds deep meaning to those words that "God is long suffering to usward." Also we notice His promises and His retributions have this common property: They are given in signs that take no account of that gulf our minds have fixed between the things of time and the things of eternity. But between the two opposing forces and their allies the difference is as between day and night and that antagonism persists till the awful doom is spoken, "Let him that is filthy be filthy still."

This method of treatment gives rise to a new and deep ethical feeling. But it was not to John alone that these lines were missing, but the characteristic of Christ after His resurrection. When Mary stood at the empty tomb weeping, a person whom she supposed to be the gardener spoke to her and said, "Woman, why weepest thou? whom seekest thou?" and she said to Him, "If thou hast borne Him hence tell me where thou hast laid Him and I will take Him away." Then Jesus spoke her name, "Mary!" and she knew Him and said, "Rabboni!" Where can we locate the mystery in this incident? The account of the two disciples going to Emmaus on the same day is in point. It is said that Jesus overtook them and asked them why they were sadly communing, and they supposed He was a stranger in Jerusalem, that He had not heard of these things, and that He began to open to them the scriptures concerning Himself, and that He upbraided them for their hardness of heart and unbelief in not believing the scriptures that He must rise from the dead, and it was not till they had ended their journey and had gone into the house and had re-

clined at meat and He had given thanks that they knew Him. The rejected paragraph, in Mark xvi, 12, says, "He changed His form," and Luke, "that their eyes were withholden." In what this change consisted and on which side does not clearly appear. So when the disciples were assembled within closed doors Christ appeared and said to them, "Handle Me and see that it is not a spirit, for a spirit hath not flesh and bones as ye see Me have." How He came within the range of their identification and how He passed out of it does not appear. At the early dawn at the sea of Tiberius, when the disciples had been fruitlessly fishing all night, a voice was heard from the shore asking if they had taken anything and they answered, nothing, and He said, "Cast your net on the right and ye shall find." Not till they had cast the net and felt the throbbing net alive with fish did John discern and proclaim "It is the Lord." For forty days after His resurrection Christ hovered over this chasm, this borderland between two worlds, where we have fixed a gulf, being seen of many, and then ascended to heaven wrapped in a cloud and disappeared from their sight, having annexed two worlds by the rending of the veil that is His flesh upon the cross, leaving a borderland an enchanted twilight in which He dwelleth; in which we see Him walking in the midst of the seven golden candlesticks and laying His right hand upon the exiled saint, saying, "Fear not." It is in this borderland we find room for prayer, for sweet meditation, for cheerful sacrifice. It was in this twilight I sought and found the rapt seer of Patmos, the Bosom Disciple of Christ, when my Emily was torn from me by an evil power that bound her in delusions of an awful hell of tormenting fiends, till I had suffered tribulation three years and a half and had followed the seer to the end of his vision. In this borderland of mystery is found the soul's union with God and out of this all true evangelization must proceed. In this mystic middle

land John stood to write this Greater Gospel for this greater age and no one may expect to successfully meet its rationalism and materialism who does not know how the "great mystery of Godliness" and the mysterious union of the saved with their Savior. Divest your preaching of this power and your message falls dead. "Behold, I am alive forever more, and My reward is with Me."

AUTHENTICITY.

There has never been any serious question of the authenticity of the Apocalypse. Some of the evidences of its Johanine authorship are here given, based on John's other writings:

1. The author four times calls himself John and "I, John, your brother."

2. He is at more pains to give the Hebrew names of places than any other New Testament writer: John v, 2, "Now, there is in Jerusalem by the sheep gate, which is called in the Hebrew Bethesda;" xix, 13, "a place called the Pavement, but in Hebrew Gabbatha;" xix, 17, "Into a place of a skull, which is in Hebrew called Golgotha;" Rev. ix, 11, "His name in Hebrew is Abaddon;" Rev. xvi, 16, "Into a place which is called in Hebrew Harmageddon."

3. His deeper spiritual discernment of the acts and sayings of Christ discernible everywhere in his writings.

4. His lack of shading in his characters. He sees all persons as white or black, as Christian or devilish. He tells us that Judas was a devil and a traitor. He alone tells us Cain's motive in killing his brother and that he who hates his brother is a murderer. He tells us that Christ is altogether righteous "and in Him is no darkness at all," and he leaves a pen picture of Satan without a trait to respect, but one of loathing and disgust only.

5. He alone told us about the mysterious words of Christ, that he would "be a little while with them and then absent,

etc." This appears in the parody of the beast who has one head put to death and it revives, and so He is present and absent and returns, etc.

6. The words of Christ to Peter, "What is it to thee if he tarry till I come?" and His after appearing to him in Patmos to fulfill this implied promise.

7. His use of the Logos calling Christ the Word of God—John i, 1, and Rev. xix, 13.

8. A subcurrent of autobiography runs through both his great books.

9. Tradition is strongly in favor of John's authorship.

DATE.

Perhaps Canon Farrar has done more to influence current opinion toward the earlier date for the Apocalypse than any other single person. The point he seems to gain by holding this earlier date is a bitterly controversial one, that is to divert the odium from the papacy by showing these prophecies all fulfilled in the Neronian persecution, thus defending what he calls "A sister church," meaning, rather, the "Mother church."

He says even "the most reverent inquiries have pronounced the Apocalypse to be unintelligible," and yet upon his unintelligible interpretation he chiefly founds his arguments for its earlier date. He pronounces it the most intensely Jewish of all the books of the New Testament and erroneously cites xi, 2, to show that the old Jewish temple was still standing. He also cites chapter 13 as referring to the then reigning emperor, both which, according to the interpretation given in this book, are very wide of the mark. Since he and most others with him give up the book as unintelligible, they have no right to base a theory of its date upon their own interpretation or that of any one who has so reverently studied it without finding it understandable. But he frankly says that the

chief obstacle to the acceptance of the true date arises from the authority of Irenacus, who said, "It is not long since the vision was seen, but almost in our own generation toward the end of the reign of Domitian." Jerome and Eusebeus both go to Irenacus for authority.

But the scholarly dean thinks that Irenacus meant to say Nero and that he simply wrote the wrong name, a "lapsus calami," and he says that he has done so himself, and that Irenacus meant to write Nero instead of Domitian. But he rests his cause much upon the bad Greek of the Apocalypse, it being so ungrammatical and so full of solecisms as compared with John's gospel as would show it to have been written earlier when John was new at the Greek language. Now, we have not yet noticed a grammatical error in the Apocalypse that did not strengthen the sense by maintaining the unity of the subject-matter. As to the solecisms, how can those pronounce upon them who declare the book unintelligible after the reverent inquiries have failed to give any intelligence? This negative criticism is based on a comparison of the Greek of the Apocalypse with the Greek of the gospel and it has entirely too slender a foundation to weigh against the evidence of its later authorship. But even on the ground of internal evidence there is a far higher reason for its later date than any flimsy theory about its grammar, solecisms, etc.

1. There is an advance in the theology of the Apocalypse beyond any of John's other writings. If we take the Logos of his gospel, which is a distinct line in which John exceeds all others, we will find that his Apocalypse carries the conception to still higher and greater extent, for, while his gospel co-ordinates Christ with the beginning, his Apocalypse goes further and co-ordinates His apostles with Him in the sign of creation and that the saints also have their name written

in the book of life of Him slain from the foundation of the world."

2. It would seem strange also that so much matter about "the New Jerusalem" and "the hidden manna" and a great many other matters entirely new should be known to John and none of it get into his gospel if it had been written later, as the "Dean" labors in vain to show.

3. It is a violent presumption to suppose that John, who makes so frequent mention of his close relations to Christ, could omit to allude to anything so important as the appearance of Christ to him in the isle of Patmos and his wondrous Revelation that he should make no reference to it. He is at pains in his gospel to tell us what Christ said to Peter, "What is it to thee if he tarry till I come?" when the latter asked Him, "And what shall this man do?" John tells us that this saying of Christ went forth among the brethren that that disciple should not die, etc., but John explains it that Christ did not mean to say he should not die, but only "What is it to thee if he tarry till I come?"

Now, on the theory that the Revelation was written earlier than the gospel, how can we imagine John telling of these prophetic words of Christ which had created a mistaken and widely circulated rumor and yet forget to correct it by telling us that Christ had come to him and laid His hand upon him and spoken to him in Patmos? John was very sensitively alive to all the attentions he received from his Master, and such a manifestation as this, and such a deep experience as this, can hardly be imagined to entirely escape some sign or allusion in his gospel if it had been written later, and the more so when we think how his gospel is underlaid by his autobiography. But no one has attempted to show that any allusion to the Apocalypse can be found in his gospel.

The positive testimony of Irenaeus as to the time has no

external rebutting testimony of a serious nature, and the grammatical errors and solecisms cannot stand for a moment as argument against the manifest enlargement of thought found in the Revelation or against John's well-known habit of showing his close relations to Christ such as, that he reclined nearest to Him at supper, that he went into the court of the high priest with Him, that he stood at the cross and received the charge from his Lord to take Mary to his own home, and that he should outrun Peter and come first to the tomb, and that he should write that he had seen and had handled of the word of life, and yet should have entirely forgotten to allude to the Apocalypse or to let drop some of its more advanced thought in his gospel.

4. It must also be noticed that John closed his gospel by clearly indicating the unfinished account he had given, "many other things did Jesus," etc., and also the remarkable fact that in two of his three letters he left them in an unfinished state. He says, "I have many things to write, but will not write with ink and pen;" but he closes his Revelation with the plagues of this book upon him who adds to or takes away from the words of its prophecy, closing it as a finished work. Higher criticism in making an exception of the single book of the Apocalypse to give it an earlier date than the traditional one has completely tripped itself.

THE STORY.

The story which is the subject-matter of the Revelation of Jesus Christ arises from two central and opposite sources.

If we were writing the story in our own method we should begin by finding these two centers and placing them at once in opposition through their respective leaders. That would be Jesus Christ, the Son of God, the Ruler of the kings of the earth, first born from the dead, versus he that is called the

Dragon, the Old Serpent, the Devil and Satan, the father of lies and liars, and of murder and of murderers, the keeper of the pit of the abyss, etc. But the story is written upon a different plan, one that assumes the fallen condition and defeat of Satan.

Christ nowhere allows Himself to be considered as on equal terms of contest with Satan, but starts on the assumption I am the First and the Last. "Get behind Me, Satan," is His constant attitude toward him. The quiet and deliberate and constant way in which He assumed to be from the Father and to be His Son, and to possess all authority in heaven and in earth, and under the earth, over mind and matter, and destiny, is the wonder of the world, and yet more wonderful that He is working out the truths of His claims by the power of His love over the hearts of men. It is Christ telling this story and He tells it in His own way. He is the Alpha and the Omega. "I was dead, and behold I am alive forever more." He has come to bruise the serpent's head.

The story of the temptation and fall of man is now told again, joined to a prophecy and foreview of His restoration. This is the new creation and not an afterthought of man, but purposed of God, and hence is connected with and inscribed in the signs and signatures of creation as a part of it inseparable, and the carrying out of its intent; hence its treatment in creation's number seven, the sign at once of creation and redemption binding the fall and the restoration into one whole. All the heavenly parts in the drama are ruled by this number, so that all the subordinate parts are united by one sign into the commonwealth or kingdom of heaven, thus heightening the effect and giving unity to the central truth to be illustrated.

As Christ began this work in His own person and carried it forward by His apostles and the Holy Spirit and churches, their respective relations to Him and to each other in the

Great Commission which they were to carry out are preserved by signs on exactly the same method as creation. The seven days of creation govern the number of parts to be taken and the Great Commission governs the relation of those parts to each other. So that we dimly but surely trace the Gospel Story told over again as we proceed in reading it. This is told in a manner which clearly shows that the saints are, in fact, carrying the work which in form persists as though it were being done by Christ through the apostles as present in person.

The opposing powers of Satan do not anywhere get primary attention, but come to view, as they are related to the story about Christ as it proceeds to unfold. For this reason it was not clearly discerned, nor that the adverse part which the enemy acts was so complete a counterpart to the acts and offices of Christ and of the Holy Spirit, etc. The fuller development of Satanic power comes on when the fortunes of the word of God and the churches come under review (chapters xi to xiii). Then Satan comes forward to destroy the woman's seed, as he did in the garden, and to destroy the two witnesses, etc.

Every part heretofore is treated in subordination to the central truth about the Christ.

With the sixth trumpet we discern three forces in the field of action. The world powers themselves become involved with and bound in the toils of service to Babylon confined in the river Euphrates, and, being loosed, are transformed into a world-wide military camp which belonged neither to the locust power nor to the congregation of the saints. Thenceforward we see these three forces in the field till Babylon is destroyed, and till the rider on the white horse returns from the battle of Harmageddon, his vestments sprinkled in the blood from the wine-press which is trodden without the city and ends with but one power in the field, the kingdom of heaven, all pervasive and all glorious.

The arrangement and construction are strange for two reasons. First, that the subject-matter about the triumphs of Christ should follow on a pattern of facts, and, second, that parts about Satan should follow these facts with very little appearance of order or regularity. It is only when they are gathered up and placed side by side that we see the force and fullness of the opposition. There is no line or order of procedure for the facts about the Satanic forces. They follow the story about Christ and the story about Christ follows the form of things past, already illustrated. All the story bears prime reference to the awful, the lofty, the Godlike theme with which God closed His revelation. We are living witnesses of the ongoing of these mighty works.

The trivial view of Dean Farrar and some others that the vision was a kind of reflex in the mind of John of the political agitations then going on in the Roman empire which had its chief fulfillment in the Neronian persecution will soon be abandoned forever. The church at this time deeply feels the uncertainty about the prophecies that relate to her present state and what lies just before her. The prophecies have been tossed about and constructed into fantastic systems and then demolished till uncertainty and doubt have taken the field and lie like the pall of death on the testimony of Jesus, which is the spirit of prophecy.

We have at base the two great facts about Christ and Satan. It would be strange if the deep and awful facts about Christ were matched and united by a myth—a story with one half greatest reality and the other half mythical. This age needs to be roused from the poison of anti-christian rationalism.

If we take account of the two witnesses, or the fall and rise of the church, or the rise of the beast, etc., which are now matters of history, and try to find a day or even a year and put our finger on it and say, here in this

year the two witnesses were clothed in sackcloth and this year they came out, or that in this year the church went into the wilderness and this she came out, or that in this year the beast began to reign and this other year he was destroyed, we cannot do it. Besides, such treatment is utterly foreign to the method and the genesis of the Apocalypse, for its constant, unvarying method is to present everything in its essence, its root, and in its unfoldings, related always primarily to a great central power; and these events which are antagonistic to each other and must by their nature have been contemporaneous, are expressed by different measures of time, either taken literally or upon any day-for-year theory. We know that the pure ideal church gradually waned and that it has been coming out of the wilderness in companies, and we know that the Bible fell into the same disuse and came gradually and still is coming gradually into use, and that the beast that opened the pit was a growth, and his end is a decay and will be completed and entirely finished.

Now, when the great events of the sixth Trumpet are ushered in it is said that the horsemen "were prepared for the day, and the hour, and the month, and the year, to slay a third part of men." The use of four words of time here seems only to refer to this as a fullness of the world time—that is, world time as opposed to heavenly time, as the first four Seals and Trumpets represent world victory as against the three Seals and three Trumpets which represent heavenly victory. The devil "knoweth that he hath but a short time" and the beast has forty-two months and his followers are greatly surprised, "shall wonder, when they behold the beast, how that he was and is not and shall come."

Their materialistic doctrine that things go on as they did from the beginning has collapsed, and John describes great consternation as resulting. The manifest drift of all these

allusions to time is to show the passing away of the old things and the certainty of the coming in of the new, and as these powers did cease to enslave Israel and as he did return from bondage, so shall the children of faith. "Here is the patience and the faith of the saints," not their chronology of the mere accidents that result from this great contest.

Christ does not tell us to watch and pray because we do know the time of His coming, but because we do not know it. It ought to be well considered whether a watchful study of the changes going on in the world and a constant heed to our calling is not more helpful to our faith than listening to figures on schedules arranged by very ingenious methods which have so often proved to be mistakes, and which are contrary to our own experience of the changes our Lord has already brought about in the world.

It is far better we should watch for the constant presence of Christ within us and His great appearance in our own conduct nor forget there is the time of His great and final coming and the end of the world and last judgment always imminent, and at this moment more than at any other in eighteen hundred years. Our interest in and looking for that blessed time unites us closer to each other as well as to our Lord.

THE TIME ELEMENT.

In addition to what has been said in the body of this work about the time element, a page is added here. The burning question, "When shall these things be?" has continued an ever-present question in all ages, and its intensity in each believer is measured by the degree of his fervency and spiritual activity. The time of His final coming, upon which so much seems to depend, is the supreme concern of all saints, not only of the living and present, but of the absent also, as has frequently come to view in this work, where the distinction of

the present and absent is unknown. Those who figure upon a date which they think the prophets have pointed out for that coming and those who, from seeing their mistakes, have ceased to feel the imminence of His coming, have at base made one and the same mistake, and may lose sight of that greatness and power of His ever presence and of the momentary imminence of His greater appearing.

His answer to His disciples upon the mount and the answer He gave them just before His ascension and the time declared for His coming in the tenth chapter of this book, import one and the same general truth. The Father hath kept the time within His own authority and we are to discern it as we would the approach of summer, by looking upon the fig tree or by knowing it by the conditions that indicate the sounding of the seventh trumpet.

No interpretation is worthy our confidence that tries to cause one set of passages to outweigh and destroy another. It must contain them all:

First, then, by the dissolving of the name of the Almighty into three words of time—past, present and future—we have the race of man included from first to last.

Second, this is clearly expressed in the Alpha and Omega, the first and last, the beginning and the end, whose revelation this is; and,

Third, John was told to write "the things which are, the things thou sawest, and the things which shall come to pass hereafter."

This division of time into three parts is the most obvious and the most general division, including the whole. But subordinate to this is the division of time then future by the Seals and Trumpets. The trumpets by a solemn oath of the angel who stands upon the earth and upon the sea and swears

that when the seventh trumpet is about to sound then is finished the promise God made to the prophets, etc.

In harmony with these forms which recognize the divisions of time there are several ways of speaking of them, as future and present and past. Twice we have "The things which must come to pass hereafter."

Twice we have "The things which must shortly come to pass" (i, 1; xxii, 6).

Twice we have "For the time is at hand" (i, 3; xxii, 10).

Twice we have "It is done," or "They are finished" (xvi, 17; xxi, 6).

The time had then begun and was at hand—that is, the Revelation time proper, when John was in Patmos. The seven open letters, as we have shown, were a representation of the then present state of things, and the fourth chapter formally announced "the things which shall come to pass hereafter." But to say they are done and accomplished is a declaration of time as it is seen and known to God, with whom all times are present. Then in the light of this treatment the things past are the prophecy of things to come, as though they were already accomplished facts. Time wears this double aspect.

The two-point view we have followed from the beginning assists here again, for what can be knowledge to us as past, present or future is to God, who foretells these things, as that which is past? And when we are told they are past we see the same double method we saw in giving the number of saints as John heard them, 144,000, and again as he himself saw them—a great multitude which no man can number—and also in saying of the two witnesses that they were alive in sackcloth and at the same time dead at the hand of the beast. These two-point views can be carried even further here, for the relations of the absent saints to the times are closely allied with their Master, for He spoke to the martyrs who cried from

under the altar to wait a little time till their brethren also should fulfill their martyrdoms as they had done. The relations of Christ and His saints, both living and dead, to the progress and the end of the times must take into view all the conditions, and that is what has really been done in the variant manner in characterizing the times. The things of His coming and kingdom concern more than any one living generation. Our first and nearest and our chief individual concern is to know at what hour in our own personal life our Lord may come. This is our burning question till we hear a deeper heart-rending cry from beneath the altar saying, How long, O! Master, Holy and True, till Thou avenge our blood on them that dwell on the earth? then our own cry is hushed and our own sigh is softened and we sense the infinite and live in the Lord. The imminence of His great and final coming becomes our present life and breath, for we always look to the distant and far away for strength, as if conscious of and groaning under these finite conditions.

Those who rise to these heights rise to the soul of the infinite and of religion itself. Then in the personal experience of the life of every saint Christ is present, a living vitalizing power; and the essential conditions of the life of each person and each generation is an experience both of the presence of the Christ power in the heart and the greater power and glory to be revealed in the saints at His coming kingdom.

Therefore, in speaking of the future times we must see in them first, as these times relate to the martyrs underneath the altar, the saints then living and the saints that were to follow in successive generations to the end; also the sum of all time as it relates to God as that which is ever present, as that which is done. By the very genius of this book these conditions are all to be considered and in them will be found a perfect harmony. The saints living and dead and unborn are

closely identified with God, there being no seam or dividing line such as we are accustomed in our thought to see between the here and the hereafter. As already stated, each individual saint experiences in a degree all the conflict and phenomena of the great struggle between sin and righteousness.

When the number of saints was called off from the heavenly view they were 144,000, but, when seen by John, were innumerable and no man could number them. So when the measures of time are given, they are given both from a heavenly reckoning and from a worldly. The measuring of the New Jerusalem was 12,000 furlongs, "according to the measure of a man—that is, of an angel." This explanation points to the distinction we have made of the point of view taken.

Now, in addition to the divisions of time already noticed by the very division of the name of the Almighty into present, past and future, etc., and the command to John to write things present, past and to come, and in addition to the Seals and Trumpets, which are the proper measure of things then future there is yet another use made of Apocalyptic time which has given rise to much agitation and has been made a stone of stumbling and offense. This order of time is the shadowgraph or the cryptic and is subordinate and of an order entirely different from those we have just noticed.

This order is not directly connected with the two major series of Seals and Trumpets, but connected with collateral divisions of the subject-matter and are used in entire subordination to the substance and meaning of the story, with no intent of fixing periods or of corroborating the times given to Daniel. In the case of the imprisonment of the two witnesses (chapter xi), we have their confinement described as an absence like that of Elijah and as in sackcloth for a period of 1,260 days conforming to his absence for three years and a half, and also as dead, being killed by the beast, and lying in the street

of the great city for three days and a half as trophies of war to be viewed by the people, etc. These are but two phases of the same fact, not two dates to be added or subtracted. But from the heavenly view they are in sackcloth, and on the earth view they are regarded as dead, killed by the beast, and lie three days and a half in the street, while the nations, etc., look upon their dead body. So that 1,260 days in sackcloth is the same as three and one-half days dead, the difference being the two points from which their condition is viewed, as an absent prophet and as dead carcasses, but the dates have no numeral value at all any more than the 144,000 saints has to the innumerable host, etc.

The same fact occurs in chapter xii. The woman goes into the wilderness for one thousand two hundred and three score days when related on the heavenly or ideal side of it, and she is said to remain in the wilderness for "a time times and a half time" when it is related on the world side.

Now, in xi, 2, when the church is under the symbol of the Holy City, it is said to be trodden down forty-two months. This is exactly the same fact as being in the wilderness, with no change except the change of symbol, and that is changed for the purpose of showing the relations which the word and spirit were to have in her coming out of the wilderness. So we have now three different periods, for her duration in the wilderness 1,260 days, "forty-two months," and a "time times and a half time"—that is, no measure of actual time at all. Each cancels the other upon any theory of numeral values, and the words are taken in a deeper sense, which confines the mind to the nature and relations and meanings of the event.

We have it said in chapter xiii that the Beast has forty-two months. That is the same time the church as a city is trodden down, or, like the apostate woman, is in the wilderness, and this is the gist of the matter—that is, while the Beast reigns

the church of God and the word of God are trodden down, in prison in sackcloth, in exile, in the wilderness, apostate, dead, etc. But does it not tell us how long these things shall be? The uses it makes of these days, months, years, etc., are a part of the shadowgraph upon which it expresses the fact only that as fleshly Israel was in bondage for a time known to God from the beginning and their delivery granted after the time, so there is to be a time of captivity to the Spiritual Israel, and that time is coincident with the reign of the Beast. But is not the time of the reign of the Beast given? No, it is not given only in the manner already mentioned—that is, a limited time, a world time, measured by the first group of seals and the first group of trumpets.

When the beast is spoken of as "an eighth," it is said, "He must continue a little while," and when the souls from beneath the altar cry for vindication, which must come with Christ's triumph over the world powers, it is also described as "A little while." This indefiniteness destroys the possibility that our Lord meant to reveal the time of His kingdom, etc., even if He had not at His ascension declared these were things "the Father had kept within His own authority."

It is out of reason to suppose He would send an angel to swear by an oath that the end of time should be announced by trumpet time and then undertake to indicate the time in an occult use of irreconcilable measure of mathematical contradictions. Just as He used the captivity and Babylon and the rebuilding of Jerusalem and the famine in Israel as symbols and patterns to express the higher spiritual truths, so He has used these words of time to identify the essence and condition and relation of opposing spiritual forces.

All these are designed to bring the main fact to view—that is, that while the beast is in the ascendant the church must be in tribulation and that her rising to the ascendant brings on

the decline and fall of brute government. In the vain attempt to raise these into mathematical measurements scarcely two interpreters have come to an agreement. The different measures of time relate to the matter immediately in view and were never intended to be covered up in a maze of conundrums. The same method is used when it speaks of the battle of Harmageddon and of the war of Gog and Magog, and these as we speak of a Waterloo or of a Yorktown. This is neither loose nor elastic writing, but is amenable to proper laws of literature. The Apocalypse can not be read at all except by a discriminating difference of what is shadow and what is substance. To miss this is to confound all manner of elements into a vapid and incoherent agnosticism, fruitless and predjudicial to this great magazine of God's reserved wisdom. The most important feature about the time element is that we notice the progress and ongoing of the time within which these things are said to have occurred. The first is the seven days of creation and the sure succession of time which they imply by their use. The second is the dreams of Nebuchadnezzar and of Daniel, which were expressly explained to be successive empires of world power. The third is the condition of the souls under the altar crying to the Master and the promise given to them and their later satisfaction when He pours out his bowls of wrath; and with this, the change in the troubled sea which Daniel saw and which was polluted with the carcasses when the burning mountain went down into it, and later it is all blent with fire, and, last of all, a crystal sea like glass. Fifth, as the change of symbols in the church to candlesticks, to the tabernacle, the temple, the bride, and the New Jerusalem; and so of the advancing symbols for the apostles and for Christ by the use of signs which show rising powers and functions which belong to the acts of final judgment. Thus, also, if we take the impersonal descriptions of Christ in these

seven letters, "I am He that hath the stars," etc., and compare them with His titles in the latter part we are simply compelled to admit the vast change as belonging to changed conditions of the world. Those descriptions are very different from His using a sickle and reaping His harvest. It is He that treads the wine-press and goes to war with His garments sprinkled with blood; He that casts a great stone into the sea to signal the downfall of Babylon; He that hath a great chain and binds Satan and casts him into prison and casts him into the lake of fire and brimstone, where the beast and false prophet are. He does not describe Himself by any of these functions in His letters, showing a general and marked change in His advancing steps to victory.

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THE END.

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